GRAY WANTS OTTAWA TO PREVENT COMPLIANCE WITH BOYCOTT OF ISRAEL

OTTAWA —

Canada's failure to take legislative action to prevent private or public compliance with the Arab boycott of Israel is inconsistent with "the general thrust of Canadian domestic policy," says Windsor MP Herb Gray.

In an address to Agudath Israel Congregation recently, the former federal cabinet minister said the government's silence on the boycott issue would not contribute to a peaceful solution of the Arab-Israeli dispute.

Gray, an outspoken opponent of the boycott, pointed out that almost one year has elapsed since Prime Minister Trudeau told the House of Commons that trade discrimination "is alien to everything the government stands for and indeed to what in general Canadian ethics stand for."

He said Ottawa's failure to confirm in law that its position continues to be that expressed by Trudeau last year, flouted Canadian internal policy. "This policy is to oppose discrimination on the basis of origin and creed," he noted.

Declaring that Canada's stance was "inconsistent" with her foreign policy, Gray said the government's silence contradicted her desire to help bring about a fair, just and peaceful settlement in the Middle East.

"This silence will not contribute to such a settlement," he elaborated. "It will, in fact, discourage one from being arrived at."

Gray implied the government has failed to issue directives to the Export Development Corporation and other federal agencies confirming the theme of the prime minister's policy.

As he put it: "The absence of such overall government policy — stated a directive to departments and agencies — means that the Department of Industry, Trade and Commerce has no policy of its own under which it refuses to distribute to Canadian firms information about trade opportunities abroad which require compliance with the Arab boycott..."

The U.S., he emphasized, has had such a policy since last Dec. 1.

The onetime minister of consumer and corporate affairs expressed concern that last January's economic agreement between Canada and Saudi Arabia might enhance the strength of the boycott.

One of the stipulations of the accord was that the two governments, "each according to its respective laws and regulations, shall promote economic and technical co-operation."

Questioning the true meaning of this clause, Gray commented: "It seems to me that when it comes to Saudi Arabia, in the absence of any information to the contrary in the agreement or otherwise, they must mean the application of the provisions of the Arab boycott to Canadian firms wishing to take advantage of the agreement."

Gray added: "Does (Canada's silence) mean assent by the...government to the boycott regulations as practiced by Saudi Arabia? There has been no statement on this by the government. I think there should be one before the government proceeds very much further to take action to implement the provisions of the agreement."

He said he had no objection to an expansion of Arab-Canadian trade, provided it was not "done at the expense of Canada's basic principles" of non-discrimination.

And he criticized the government for having no legislation "squarely directed to indicating to Canadians what they should do if they are faced with a request to comply with the Arab boycott...?"

Gray recommended that Prime Minister Trudeau reiterate — and confirm as formal policy — his statement of last May.

He called for the implementation of a number of specific measures as well:

— Requiring the reporting by Canadians to the government of all attempts to have them comply with the boycott;

— Requiring Canadians reporting such attempts to state whether they intend to comply with the request to obey such boycotts;

— Requiring Ottawa to publish these reports regularly;

— Making it an offense to comply with requests to do business overseas on terms that discriminate against Canadians on grounds of their religion, origins or beliefs;

— Making it an offense to comply with requests to do business that involve participating or in carrying out boycotts against nations with which Canada maintains friendly relations;

— Requiring there be no dissemination of information on trade opportunities by federal government departments which contain terms demanding compliance with such boycotts;

— Requiring Statistics Canada to collect information from Canadian financial institutions which would identify specifically capital inflows from Arab countries;

— Making it an offense for any financial institution to accept capital or to make loans on terms or conditions which discriminate against any Canadian on the basis of origin, religion or beliefs.

The Canadian Jewish news

PASSOVER ISSUE

50 Pages | Friday, April 9, 1976 | Nisan 9, 5736 | 25¢

Campaign for UJA now enters final stage

TORONTO —

UJA Campaign Chairman Wilfred Posluns called on canvassers last week to take a more aggressive approach so the campaign can be completed soon and successfully.

Posluns announced that the campaign total stands at $16 million from 21,000 contributors. However, there are still almost 10,000 prospects to be covered, whose cards valued at last year's figures total $4.5 million.

Speaking at a meeting at the Inn on the Park which launched "Emergency '76," the final phase of the campaign, Posluns declared confidently that "we can reach our goal if we finish this campaign aggressively. We're in the final lap and the longer the campaign goes on, the harder it is on the canvasser. By now he's lost a lot of the steam he started out with last fall, but we can still reach our goal if each of us puts some extra effort into a thorough cleanup of outstanding cards."

Emergency '76 started with a one-day blitz by the business and professions division. Business co-chairman Lionel Robins told the canvassers involved in the blitz that "we've reached the stage where it's time to take off the gloves. The soft sell won't get results with those who have made no commitment at this late point in the campaign. We have to be a lot more forceful in our approach."

Emergency '76, which continues until the campaign is over, produced $450,000 from 200 contributors in the one-day blitz. The day wound up with another meeting at the Inn on the Park to hear a message from Israel Prime Minister Rabin. He called on the Jews of North America to join Israelis in working harder for the great human purpose of Israel. "If we all do everything we can, there is no obstacle we cannot overcome," he said.

The prime minister spoke on a closed circuit radio broadcast from Jerusalem which was heard in more than 150 cities on this continent. The broadcast was taped by the Toronto UJA office for use at the blitz meeting. The

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Notice

The offices of The Canadian Jewish News will be closed Wednesday, April 14th at 3 p.m. and the first two days of Passover, Thursday, April 15 and Friday, the 16th. Therefore, the editorial, classified and display advertising (both space and copy) deadline for the April 23 edition is noon, Wednesday, April 14.

The Eisen family prepares for the seder as Dr. Isadore M. Eisen goes over Haggadah with sons Ronnie (left), 7, and Andrew, 11. This Passover edition of The Canadian Jewish News of 50 pages is divided into three sections including an 18-page Pesach supplement featuring a number of holiday articles and pictures. (Jacob El-Baz)

Soviets could trigger Mideast war, warns retired Admiral Zumwalt

LONDON (JCNS) —

A warning that as soon as the American presidential elections are over, the Soviet Union will make an attempt to trigger a new war in the Middle East, has come from Admiral Elmo Zumwalt, who was chief of operations of the United States Navy from 1970 to 1974.

Now retired from the service and seeking election to the Senate as the Democratic candidate for Virginia, the admiral was here for a few days as part of his fact-finding mission to France and Britain.

At briefings arranged by the General Zionist Organization, Admiral Zumwalt expounded his controversial assessment that both generally and specifically, in the Mediterranean area (including the Middle East,) the United States no longer has either the political will or the military capability to confront the Soviet Union.

He placed the main responsibility for the drastic shift in the balance of strength between the two super-powers, on the detente policy of the Secretary of State Henry Kissinger, and on the internal turmoil in the United States caused by "the criminal acts" of former President Nixon in the Watergate affair, and by the debacle in Vietnam.

Having said of the present secretary of state that he was "one of our great historical disasters," the admiral added: "And this is an understatement."

He said that for some psychological reason, Dr. Kissinger's method of conducting negotiations "always tended to err in favor of our adversaries and against our friends and allies." The former, he said, included Israel, and the latter the Russians and the Arabs. "With Kissinger it is the Arabs and not the Israelis who get the better break."

Asked what advice he would give the Israelis in case of another American diplomatic initiative in the Middle East, the admiral replied that they should "hang on tooth and claw until we get another secretary of state."

Admiral Zumwalt reiterated the sensational disclosures he had made last summer that Nixon and Kissinger surrendered to the Soviet ultimatum during the Yom Kippur War by ordering the Israeli forces not to destroy the Third Egyptian Army encircled in the Suez

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APPOINTMENT

Sydney Sugarman, 57, is the new business manager of The Canadian Jewish News, succeeding Douglas G. Gibson who has left to pursue other business interests. The appointment is effective with this issue.

Born and educated in Toronto, Mr. Sugarman is married, with two children. He will bring to his position many years of experience in the advertising field.

The Munich slaughter

Decision on memorial service for victims still to be made

By JANICE ARNOLD

MONTREAL —

A great deal of confusion seems to surround the question of whether or not some kind of memorial service will be held during the 1976 Olympic Games in Montreal for the 11 Israeli athletes slain at Munich in 1972.

Despite considerable demand for such a service — as has been expressed by the Canada-Israel Committee in a formal request last year, by the Canadian Zionist Federation in a resolution past at their February convention in Jerusalem, and more recently, according to a report in The Toronto Star, by two of the widows of the Israeli victims and Shmuel Lalkin who is general-secretary of the Israeli Olympic Committee — official sources are saying an emphatic no to any plans for a memorial.

H.S. Weiser, attache for Israel at the Olympic Games and the person in Canada who should be the first to know if the International Olympic Committee has such an event on its program, told The Canadian Jewish News, "We'd do Israel a great disfavor by perpetuating the tragedy at Munich. We don't want to martyrize the slain athletes."

He said there had been no request from the Israeli government for a memorial although he was aware of the CIC's request which he said had been rejected.

This is in line with the statement made by Israeli Consul-General Ariel Peter Aran who said he did not know of any plans and that Israel had not asked for a memorial.

One year ago, the CIC approached COJO, the organizing body for the '76 Games, about a memorial service which might simply take the form of a two-minute silence or be more elaborate if that was desired. COJO expressed agreement with the idea but said final approval would ultimately lie with the IOC and the Israeli government.

Maurice Cusson, public relations director for COJO, said no plans were underway for the service.

CIC Director Myer Bick believes the Israeli government is now "discreetly arranging" a memorial program with the IOC but because "a lot of people", namely, the security forces assigned to the Olympics, COJO, the IOC and the Israeli government, are worried about the possible security hazards that might result, publicity has been avoided. Weiser denied that this was the case.

The Canadian Zionist Federation is apparently under the same impression and Public Relations Director Ruth Moriel blames the situation on a "lack of communication."

Mrs. Moriel claims the CZF was mistaken in passing the resolution in view of the fact that the CIC had already initiated steps toward a memorial service. She said the CZF also believes that "everything is now in the Israeli government's hands."

Beth Tzedec membership will vote on settlement with Rabbi Rosenberg

TORONTO —

The stage has been set for a Beth Tzedec congregational meeting this Sunday that is expected to give formal approval to a proposed $450,000 settlement of the synagogue's long-standing dispute with Rabbi Stuart Rosenberg.

The meeting, called to "confirm, ratify and approve" the settlement, is expected to be in keeping with the tempestuous character of the bitter dispute that long ago split the congregation. It is not believed ratification will be withheld by a majority of the membership, but it is likely the synagogue's executive will come under fire for their role in the controversy.

Terms of the proposed settlement will be given in detail at Sunday's meeting. It is understood Rabbi Rosenberg will receive $125,000 in cash immediately and $100,000 from insurance carried by the synagogue. The balance of $225,000 will be paid in monthly instalments over 12 months, or possibly longer, and there is talk that an assessment of $300 per member will be levied to pay for it, though no confirmation of this rumor could be obtained.

For his part, Rabbi Rosenberg will drop all court actions against the synagogue and various board members. He had filed suits claiming $2.5 million in damages. He will not receive the title of rabbi emeritus, which was one of his original demands; he will vacate the Dewbourne Avenue home which Beth Tzedec owns, and will have no rights of membership in the synagogue, including burial rights.

The alternative to an out-of-court settlement would have resulted in a no-holds barred legal battle "in which a lot of dirty linen would have been exposed to public view," in the words of one member who preferred to remain unidentified. As the date for the first of the Ontario Supreme Court actions neared, efforts to keep the matter out of the courts were stepped up and the settlement as finally agreed upon — subject to ratification — was an 11th-hour affair.

Rabbi Rosenberg was dismissed from his post in January, 1973, climaxing several years of tension at the congregation, one of the largest-membership synagogues in the world. He had served the synagogue since 1956.

The issue which brought the tension to a head was the non-renewal in 1972 of the contract of Rabbi Benjamin Hollander, the popular rabbi in charge of youth and education. He and Rabbi Rosenberg differed over methods of religious education and subsequently he was dismissed in a stormy row. In the synagogue election in October, 22 members who had supported Hollander were elected to the congregation's 30-man board of governors.

Immediately after their election, it was just a matter of time before there were severe clashs with Rabbi Rosenberg. He was dismissed in January, 1973 by a 24-6 vote.

Israel Bond campaign cabinet announces Toronto's 1976 goal

TORONTO —

The campaign cabinet for the 1976 Toronto State of Israel Bond campaign last week unanimously endorsed a goal of $18 million cash for the current campaign — nearly $5 million more than was raised here in 1975. The $13,267,850 sent to Israel from Toronto last year was the largest sum in bonds ever provided for Israel except for the Yom Kippur War period.

"One of the most important aspects of this year's bond campaigns around the world will be to finance Israel's search for sources of energy, to replace the oil from the Abu Rudeis oil fields now returned to Egypt," declared Norine Daniels, general campaign chairman.

"The linking of the number "18" — Chai (Life), with the designation of 1976 as Israel's "Year of Energy" is highly significant" Mrs. Daniels said. "The Israel Bonds we buy generate energy to strengthen Israel's economy, to keep the wheels of industry turning, and most important, to enable Israel to take full advantage of the hard-won opportunities for expanded trade with Common Market countries."

Cabinet members expressed full confidence that Toronto Jewry would recognize the increased import-

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Corrections

In a front page story last week headlined "New CIC officer defends committee," Nick Simmonds was quoted as saying. "It is legitimate to point the finger at the CIC for its inadequacy, but what have you done?" That is incorrect. He said "It is legitimate to point the finger at what you perceive to be the inadequacies of the CIC, but what have you done?" The CJN regrets the error.

In last week's story on the appointment of Sydney Robins to the Ontario Supreme Court, it was said that he joined four other Jews who are members of the province's highest court. That was incorrect. The name of Horace Krever was inadvertently omitted, and we apologize for the omission.

Prime Minister Trudeau greets Israel Ambassador to Canada Mordechai Shalev who arrived in Canada recently, at an informal meeting held in the prime minister's office in Ottawa.

World News

U.S. won't fight Arab boycott

By NECHEMIA MEYERS

JERUSALEM —

The U.S. government may not approve of the Arab boycott against Israel, but it has no intention of doing anything significant about it.

This emerged from the recent visit here by U.S. Secretary of the Treasury William Simon, who was full of presidential-campaign-year smiles as well as of plans to foster U.S. investments in Israel and Israeli exports to the United States. But despite strong pressure from his hosts, he would not commit the Ford administration to sponsoring legislation that would force American companies to disregard the boycott.

Other Western governments are no better and some, like the French, are far worse, tacitly encouraging national companies to sever ties with Israel in order to win favor with the Arabs. This leaves the task of fighting the boycott, backed now by untold millions of petrodollars, to Israel and her friends in other countries.

The growing economic power of the Arabs since the Yom Kippur War has almost eliminated the need for them to pressure large overseas companies into cutting links with Israel. Without so much as a whispered hint from Cairo or Damascus, many foreign firms hasten to "voluntarily boycott" Israel on the assumption that the Arabs have far more to offer them than do the Jews.

Even when they are told that large international companies like General Motors, Coca-Cola, Avis, NBC and CBS have managed to do good business on both sides of the cease-fire lines, they are unlikely to listen. Only a counter-boycott or the implied threat of one tends to prove effective.

Counter-pressure had its effect, for example, when a large European electronics firm recently announced that it was pulling out of Israel (in hopes of landing a large Arab contract). When it was pointed out that this might severely affect the company's substantial sales in the U.S., where many Jews are active in the electronics field, the firm had a sudden change of heart.

Publicity can also help. For instance, a well-known American company some months ago tried to renege on an agreement whereby it was to supply $3 million worth of equipment to an Israeli firm and, in partial compensation, it was to take $500,000 worth of Israeli goods through that firm. When the story broke and protests began pouring in, the U.S. company backtracked, lamely explaining that there had simply been a "misunderstanding".

Attention is now being focused on anti-boycott efforts in Europe, which is already this country's most important outlet, and is destined to become even more important in view of Israel's recent agreement with the Common Market reducing or eliminating customs on most of the goods she exports to the Continent.

However, some Arab countries are also strengthening their ties with the Market and attempting, at the same time, to make trouble for Israel. Egypt and Tunisia, both now linked with the Market, signed the customary Common Market pledge not to discriminate against affiliated countries. However, they subsequently sent letters to member states declaring that they could not abide by the anti-discrimination rule if it "endangered their national security."

The Israel Foreign Ministry has attempted to convince the Market that these "letters of clarification" make the pledges meaningless. Next on the agenda may be a test case to determine whether the Europeans will demand the enforcement of their own rules, or will permit Arab affiliates to wage economic war against Israel inside the Common Market framework.

'Jewish cabal is out to get me'

Nixon was anti-Semitic, Henry Kissinger believed

NEW YORK, [JTA] —

Former President Nixon's obsession that there was a "Jewish cabal" out to "get" him most distressed Secretary of State Henry Kissinger who "was convinced that the president was anti-Semitic," according to **The Final Days**, the new book by Bob Woodward and Carl Bernstein excerpted in the current issue of Newsweek magazine.

According to the authors, the young Washington Post reporters who cracked the Watergate scandal, "as the son of German Jews who had fled the Nazis, he (Kissinger) was particularly sensitive to what he regarded in Nixon as a dangerous brand of anti-Jewish prejudice born of ignorance. He saw in the president an antagonistic, gut reaction which stereotyped Jews and convinced Nixon which most often unsettled Kissinger was well-known to the president's close associates: 'The Jewish cabal is out to get me,' " Woodward and Bernstein wrote.

Richard Nixon — was he an anti-Semite?

The authors stated that "late in 1971, Nixon had summoned the White House personnel chief, Fred Malek, to his office to discuss a 'Jewish cabal' in the Bureau of Labor Statistics. The 'cabal,' Nixon said, was tilting economic figures to make his administration look bad. How many Jews were there in the bureau? He wanted to know.

Malek reported back on the number and told the president that the bureau's methods of weighing statistics were normal procedure that had been used for years. Later, there was another suspected 'Jewish cabal' in another department."

Woodward and Bernstein wrote that Nixon also expressed obsessive hatred toward "academics" and "goddam Ivy Leaguers," though he "did, in fact, continue to approve appointments of academics, even Ivy Leaguers and Jews." They said that Federal Reserve Board Chairman Arthur Burns, "himself a Jew, was convinced that Nixon was not truly anti-Semitic. There were, however, ugly strands of prejudice in the man, Burns had concluded.

"The president really didn't have much love for humanity, Burns believed. Why should Nixon love Jews any more than Japanese or Italians or Catholics? Nixon regularly employed epithets for whole sections of mankind, he knew."

But Woodward and Bernstein said Burns was disturbed that "if the president perceived that Jews or Israel or anyone else, for that matter, got in his way, he was prepared to stomp on them."

According to the authors, Burns "vividly recalled" a Nixon "tantrum" in 1973 over the Jackson Amendment. "Burns watched Nixon very closely on that occasion and he was impressed by the president's fury. Burns felt that Nixon was saying that Jews might suffer for thwarting his will."

AJC runs into trouble

JERUSALEM —

The American Jewish Committee's board of governors, one of whose purposes in holding its recent session in Israel was to iron out the question of good communications between Israel and the U.S. Jewish community and co-operation in place of domination, ran into a perfect example of the issue here.

When an arranged meeting at a Galilee village church with Arabs found board member Miles Jaffe expressing sympathy for the dispossessed Arab villagers of Birim and Ikrit, there was quite a bit of discomfiture among the Israeli top echelon. The Jerusalem Post reported that many others of the American Jewish Committee delegation expressed the opinion that this was an unwise interference in Israel's internal problems.

The incident, according to the newspaper, led to a reassessment by the board members who asserted their right to express opinions even on sensitive internal issues. It quoted president Elmer Winter, of Milwaukee, however, as stating, "But we will make our points to Israeli officials in private — not in public statements."

Winter had a plan to interest more foreign investments in Israel through task forces in 20 American cities seeking to persuade local businessmen that there is money to be made from investment in Israel. Winter took note of the unrest in Israel.

He said he was perplexed by the welter of self-criticism that seemed to be engulfing Israel. "I realize," he said, "that questioning is needed, but a country can drown in a sea of self-criticism. People seem to criticize without offering answers of their own... I see no optimism, no constructive feeling of pulling together."

Arab League, Syria, PLO charge Israel oppressed West Bank, Jerusalem Arabs

New York and Jerusalem (JCNS) —

The Arab League, Syria and the PLO have sent letters of protest to the United Nations Secretary-General Kurt Waldheim and to the Security Council protesting at "Israel's oppression of her Arab population" following rioting in the West Bank and East Jerusalem areas which led to the deaths of six Arabs. The situation later was described as "quiet."

The Arab League's Secretary-General, Mahmoud Riad, called on Dr. Waldheim "to intervene immediately to put to an end to the suffering of Arab patriots in the occupied territories." Syria accused Israel of violating human rights by expelling two Arabs from the West Bank to Lebanon and demanded that measures be taken to enable the two men to return to their homes.

The PLO representatives in New York wrote demanding that the president of the Security Council "assume responsibility" and deal with the situation in the territories

Yitzhak Rabin

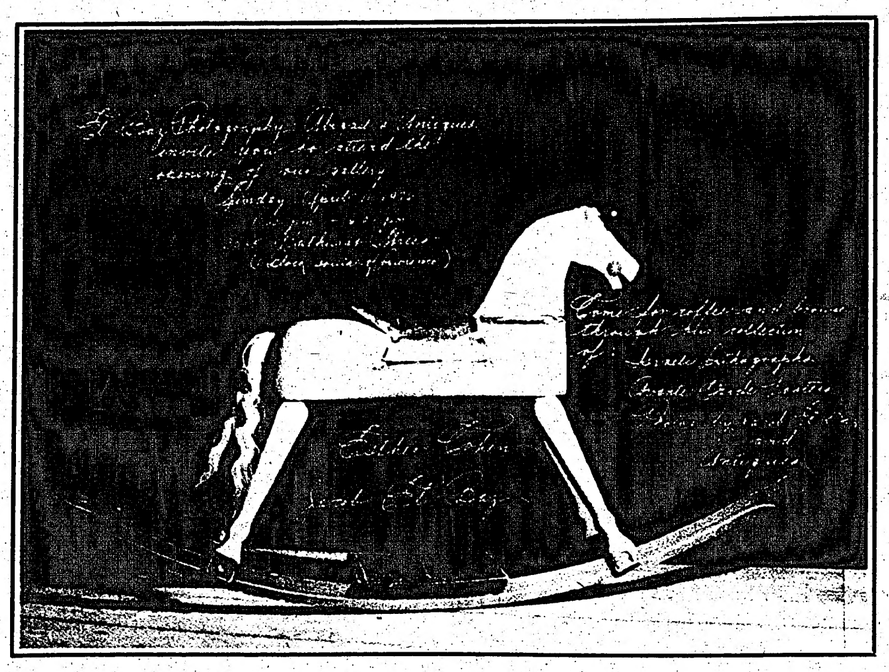
under Israel's control.

Israel's ambassador to the United Nations, Chaim Herzog, called on Dr. Waldheim to discuss the West Bank situation. He also handed the secretary-general a letter protesting at the comments of the Libyan representative during the recent Security Council debate. Libya had then called for the destruction of Israel. This, Herzog said, was "a flagrant violation" of the UN charter.

There was a clash between Israel's Prime Minister Rabin and members of the Rakah (New Communist) Party in the Knesset when the Communists moved a "no confidence" motion against the government and called for Rabin's resignation. It was heavily defeated.

The Knesset was debating the riots in the West Bank and East Jerusalem and Rakah accused the Israeli authorities of deliberately attacking innocent Arabs in retaliation against the general strike. Meir Wilner, a Rakah leader, described the action taken by the authorities as "a pogrom."

Rabin replied by accusing Rakah of having undertaken "a criminal incitement campaign." He said that it was designed to destroy the web of positive co-existence between Jews and Arabs which had been woven so delicately over the past 28 years. It was a campaign, he alleged, which was backed by Arabs outside Israel and was aimed at preventing the integration of the Arab community into Israeli life.



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Selila Klinger, 13, daughter of Joseph Klinger, principal of Shaar Shalom Religious School, leads youngsters in a series of songs at carnival at the school in aid of the UJA campaign. (Graphic Artists photograph)

Jewish day schools raising UJA funds

TORONTO —

Students in the Jewish day school system throughout Metro are taking no back seat to adults when it comes to the variety of fund-raising efforts on behalf of the United Jewish Appeal campaign. In several schools, special UJA projects have become traditional.

For a number of years now several boys' classes at Eitz Chaim have raised a minimum $3,000 annually through their unique Learnathon, a 24-hour, non-stop study session, with each boy soliciting as many sponsors as possible. The grade nine girls at Associated Hebrew Schools have been running a fashion show, which each year attracts sellout crowds. The latest, on behalf of the 1976 UJA campaign, was the most successful to date.

An annual event for youngsters at the Bialik school is the carnival, at which games, toys and home-baked goods are sold. For the first time, students at United Synagogue Day Schools also ran a carnival, as did the students at Shaar Shalom Religious School, which opened in 1974.

Active behind the carnivals are Hebrew teacher Lola Bar-Lewaw and Shaar Shalom principal, Joseph Klinger. Mrs. Bar-Lewaw began organizing the carnivals at Bialik and has helped to plan and set them up for other schools as well. The carnivals first started at Bialik when Klinger was the principal there and he has continued to encourage this activity at Shaar Shalom.

"All these activities on behalf of UJA by students, I find most encouraging," says UJA Campaign Chairman Wilfred Posluns. "This early commitment to Israel will pay off in the future when it's time for a new generation of Jews to take on leadership positions in the community."

Bayard Rustin asserts Palestinians lack a legitimate freedom movement

By GARY LEVINE

TORONTO —

The Palestinian liberation movement is neither a legitimate freedom movement nor even an authentic Palestinian movement, according to an internationally recognized Black American spokesman.

"We believe all people should have the right of self-determination — including Palestinians," said Bayard Rustin, former aide to Rev. Martin Luther King Jr. and deputy director of the 1963 March on Washington. "However, the PLO has not been elected by Palestinians; they have been appointed by Arab states in order to oppose Israel."

Rustin lambasted the Palestinian movement as no more than a fabrication of the Arab states to eradicate the minority population of Jews in the Middle East."

He condemned the Arab countries for their continued persecution of all minorities. The Arab nations, he said, "will not tolerate a minority opposition." The current war in Lebanon is an attempt by Moslem Arabs to rid themselves of "the existence of a Christian community." in Lebanon.

"The effort to make Zionism and racism synonymous was merely a new tactic by the Arabs," said Rustin, who was affiliated with the U.S. delegation to the UN during the anti-Zionist vote. He cautioned, however, against believing that all Third World countries were really anti-Israel. "Many Third World (UN) delegates told me 'I wish I could vote with Israel, but we're over a barrel of oil.'"

Rustin, who spoke at the Ontario College of Education building here is currently director of BASIC (Committee of Black Americans in Support of Israel), the "largest committee of Blacks in America that has ever existed" — larger, in fact than any civil rights committee in Black American history.

The committee is composed of Blacks from all areas of the community. Every major civil rights organization in the country is represented; 14 of the 16 members of the U.S. Senate Black Caucus serve on the committee.

"Fourteen percent of the Black community is pro-Israel," he disclosed. "Seventeen percent think they are anti-Israel, but when I talk to them they are not anti-Israel; they are pro-Third World, and that is not the same thing."

More than 60% of the Black community has not formed an opinion.

He pictured Israel as the symbol of freedom in the Middle East — freedom for Arab citizens as well as Jewish ones. Israel, he asserted, is founded on the principles of Judaism, and "Judaism is the touchstone of democracy." It is because of Judaism's inherent love of freedom that Jews have always been the first victims of tyrannical oppression. "Judaism had such a strong, integral element (of democracy)," said Rustin, "that if you wanted to get everyone else, you had to get the Jews first."

Rustin was in Toronto at the invitation of the Hillel organization of the University of Toronto. The program was arranged by Jonie Minden, Hillel lecture chairman. Organizers termed the turnout, which was under 150, disappointing.

PLO sympathizers protest Yael Sion visit

By ABREY MYERS

MONTREAL —

A group of McGill University students sympathetic to the PLO staged a demonstration here during the visit of guest lecturer Yael Sion, daughter of former defence minister Moshe Dayan.

Bearing placards and chanting "long live the PLO", the small group of protestors, surrounded by angry onlookers, marched about the entrance of the Leacock building where Mrs. Sion was delivering her lecture.

A two-page circular, printed by the Afro-Asian-Latin American Peoples Solidarity Movement at McGill, denounced the Israeli journalist, with such epithets as: "Second generation Zionists are as fascist and as racist as the first generation."

Inside, Mrs. Sion told her audience that while many analysts have touted a West Bank Palestinian state as the solution to Mideast tensions, not one Palestinian had asked for such a resolution to the problem.

Titling her lecture "The Second Generation and the State of Zionism", she said the Arabs are more at conflict with themselves than with Israel. "I believe Egypt and even Syria will not go to war to return Tel Aviv to the Arabs."

CJC PRESIDENT'S PASSOVER MESSAGE

By SYDNEY HARRIS

Tradition is something we Jews hold dear — and tradition has it that the president of the Canadian Jewish Congress addresses a Pesach message, as he does a Rosh Hashanah message, to the community.

Last Rosh Hashanah, I was brash enough, because I considered the issues significant enough, to address my thoughts not only to the Canadian Jewish community but to the Canadian community at large. As anyone (except me) might have expected, the general community paid little if any attention. I mention this not by way of personal pique but to give point to yet another tradition: there is nothing unusual about the non-Jewish community indicating insensitivity and paying little heed to our concerns — except, of course, when there is a coincidence of their concerns and ours.

We face this annual celebration of our freedom from slavery with heavy hearts, for Israel's second most important friend, the United States, has seemingly embarked on a course more designed to appease the Arabs than to ensure a just peace. (Even the Security Council veto does not remove the implication of Ambassador Scranton's speech.) Israel's most important friend — Diaspora Jewry — will not lightly regard this new policy (although probably there will be no repetition of the spontaneous Mexico boycott!).

Meanwhile these same Arabs are about to ghettoize, if not exterminate, Lebanese Christians to the accompaniment of that emphatic thunder of silence we Jews have learned to expect from the Christian world when we have been ghettoized or exterminated, either in fact or in spirit. The Pope still remains concerned with access to Christian holy places now in Israel's Jerusalem (contrast the Church's lack of concern about our access to Jewish holy places when Old Jerusalem was in Arab hands). Christians, it seems, do not consider "kol goyim chaverim".

The southern part of the African continent seethes with racial unrest and the white minority in Rhodesia is seemingly bent on a confrontation with reality that may well bring on a world conflict. Religious leaders apparently can find no moral factor sufficiently compelling to force their intervention — though perhaps this is because they realize that they have few if any legions on whom to count.

The USSR sharply reacted to Brussels II, and both before and after our world-embracing rally, the Soviets marshalled their resources to negate our impact and effect. And since Brussels II we have seen no significant Soviet loosening of the gates.

It seems that the forces of evil now threaten to overwhelm the free world and its freedom and peace-loving peoples. The threat of worldwide economic chaos does not lend any comfort or ease any tensions.

Congress President Sydney M. Harris

Here in Canada, new, small, but yet significant, manifestations of anti-Semitism are apparent in hoodlum activities with spray paint and stones and in the circulation of hate literature which barely skirts the edge of illegality.

Yet, despite all these omens of disaster and evil, Pesach reminds us not only of Anne Frank's closing words in her diary, but also of the song of the martyrs who believed with perfect faith in the coming of the lingering Messiah.

At this time for stress for us, for Israel, and for free peoples everywhere, Jewry the world over nevertheless asserts that we will overcome all of these evils as we have overcome others in past millenia. Even as our ancestor spent 40 years before entering the Land, so will we reach our goal — and neither we, nor Israel, nor free men anywhere, will be denied security, existence, and a just and lasting peace in Israel and in the world.

May God grant an early solution to these problems. May the time not be distant when we shall greet that solution with a Shehechiyanu.

Meanwhile, Chag Sameach, and a guten Pesach.

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Piece of bigoted journalism

Christian leaders should repudiate Henderson article in Catholic Register

Larry Henderson, the one time CBC news announcer, and now the editor of The Catholic Register, has not enhanced his journalistic reputation with a signed article in the March 27 issue of the Register which no doubt would gratify the hearts of Israel's enemies. It is a shoddy piece of work disguised as a defence of Christianity.

A movie company in Israel is presently engaged in making a film based on the Hugh Schonfeld book, **The Passover Plot.** Editor Henderson views the making of this film as another evidence of the anti-Christian sentiment which he sees growing apace in the world. He dismisses Hugh Schonfeld as a "so-called biblical scholar," and goes on to warn the Israeli government to put a stop to this film venture because it could be interpreted as an anti-Christian act in contradiction to Israel's commitment to defend the three religious faiths.

Not content with inviting Israel to commit an act of bigoted censorship, Mr. Henderson issues a personal warning to Israel. ("I would warn the government...") that refusal to stop the film making could have undesirable consequences.

"If a film like this is shown in our theatres, and inevitably on our television screens, it will have a bad effect on travel to the Holy Land," wrote the editor. Then came the clincher: "It may even provoke an unfortunate anti-Semitic reaction."

Poor Israel. Not only has she to contend with terrorists, threats of war, the menace of Third World nations, inflation, a shaky economy and a deepening sense of global isolation, but now Mr. Henderson comes along with remarks that do nothing to advance the ecumenical cause.

Mr. Henderson's anti-Israel bias shows in his statement that it is not surprising Israel permitted such a film to be made at the actual sites of the Passion because Israel is far from being a religious state and, in fact "many of its founders were atheists."

Israel is a practising democracy in a part of the world where the word has little or no meaning to the nations that seek her destruction. The film, **Jesus Christ Superstar,** was certainly not propaganda for Israel, but the Israeli authorities permitted it to be made, and the result was a barrage of criticism from angry Jews. Israel was right in permitting **Superstar** to be made, just as she acted properly in not interfering with the right of a film company to make a movie which takes an unorthodox view of Jesus of Nazareth.

The Henderson article should be repudiated by Christian leaders. It is a piece of bigotry and unworthy of a responsible publication.

Mel Shipman is going back to school

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —

Mel Shipman is going back to school this fall. For thousands of public school and university students this is an annual expectation. But for this 52-year-old father of four, the intention to enter law school is a somewhat unusual move — not uniquely because of his age and comfortable position as president of his own electronics firm, but because education has been solely a pedagogical concern for him. Mel Shipman is chairman of North York's Board of Education.

For three months now this man has sat behind the imposing desk in his airy modern office; lord over a $150 million budget and the future of 100,000 children in 165 schools. A large picture window overlooks an expansive muddy field where noisy, hulking machinery sets to work on the new municipal building of Canada's largest borough — yet another symbol of this swelling community of a half-million citizens.

Shipman, now attired in a casual turtleneck sweater and blazer, has served seven years as trustee for ward seven, an area that primarily takes in the Downsview district — serving a large Jewish population and a number of Hebrew day schools.

He looks on that backbreaking, time-consuming job as replete "with excitement, challenge and frustration." Frustrations? He characterizes them in a clear-cut fashion: "The public school system is a large multi-million dollar operation with habits long established, rituals and processes engrained; change is a cumbersome and difficult undertaking."

One of his major tasks, particularly in the past year of his term as trustee, was to push for the pilot project integrating Associated Hebrew Day Schools into the public school system, a move accepted, after much debate, by his Board last year, and still unapproved by the Ministry of Education.

The most contentious issue in the project, he sees, is the internal problem of accepting into a public system a school where religious instruction is a component. When asked whether the ministry showed any resistance in principle to this idea, Shipman preferred not to comment. There have been delays, he says — a fall election, teachers' strike, winter holidays — likely postponing the introduction of the landmark project past the tentative September date.

The integration question is only one sample of Shipman's strong conviction about the expansion of multiculturalism and multi-alternatives in the public school system.

"The public taxpayer," he says in his careful, methodical, soft-spoken manner, "is entitled within the public institution for reasonable response to his social and cultural needs. The public institutions that do not respond in an adequate way are not meeting their responsibilities."

He agrees with the analysis that Canada's educational strategy, particularly during the wave of immigration in the first half of this century, was to absorb ethnic groups as rapidly as possible into the "Canadian" milieu.

North York's Mel Shipman

Articulating his philosophy of multiculturalism, Shipman asserts "Canadianism is not synonymous with Anglo-Saxonism... I am convinced the melting pot is not the best solution. You can't impose patriotism." But he concedes his philosophy "is not yet totally acceptable."

A child of immigrant parents, Shipman arrived in Montreal, from Poland, at the age of six. He calls himself "a product of the assimilationist process" — a process which he admits measured one's Canadianism by the degree to which differences were subverted in favor of the national mould.

Raised in "Duddy Kravitz's neighborhood", schooled at Baron Byng and McGill, he credits his Jewishness with sensitizing himself to the concerns of ethnic minorities and to the value of pluralism.

"No single lifestyle," he says in a philosophical tone, "can impose its attitude on society as a whole. The acceptance of emotional, psychological and practical variations that are a fact of our community life is necessary. If not we will explode internally."

But his multifaceted conception of tuition does not centre on cultural or religious interests alone. His progressive school board has instituted several alternative programs to which he adheres wholeheartedly — French language immersion schools, free schools of all stripes — and he hopes it will in future fund others.

His personal credo is simply "to identify a need and act it out" which he tries to reflect in his work and lifestyle. And which, along with his firm belief in educational institutions, explains why Mel Shipman is going back to school this fall, likely as a mature student at Osgoode Hall Law School.

He likes alternatives. "It keeps you alive," he says, and like his philosophy of education adds, "how can you fix forever what you are going to do."

Pro-Nazi Quisling regime

800 Norwegian Jews were shipped to Auschwitz camp

Landmark Events In Our History

By ROCHELLE CARR

It was between 1 and 2 a.m. April 9, 1940. Air raid sirens were screeching all over the beautiful Scandinavian city of Oslo. Germany had launched an all-out attack on Norway.

Unlike World War I, Norway and her neighbor, Denmark, which was simultaneously attacked, would not be allowed to remain neutral. Germany needed Norwegian ports, she needed to prevent Danish foodstuffs from reaching Britain and she needed to safeguard herself from an attack from the rear in the blitzkreig about to be launched against the West.

Thus it came about, that, despite valiant efforts on the part of the Norwegians, Norway fell and King Haakon VII and his government were compelled to flee to London by the beginning of June. (Almost five years to the day, the Norwegian's beloved king would return to his liberated country.)

Before leaving, however, they managed to put into Allied hands, most of their up-to-date merchant marine which was soon manned by Norwegians who escaped to England. Also, shortly, there were enough self-exiled Norwegian young men to start the Royal Norwegian Air Force, whose pilots trained at a camp near Toronto.

As for the rest of the Norwegians, they were forced to live under the black shadow of the swastika until May 8, 1945. Included in this captive population were approximately 2,000 Jews.

Concerted Nazi actions against the Jews did not start until the beginning of 1942. In October, a mass round-up of all Jewish men over 16 was begun. Rumors of what round-ups in other countries had meant, prompted many of the Jewish men to go into hiding.

Undaunted, the German hierarchy and the pro-Nazi Norwegian government, now in power — complete with hirdmenn to emulate Hitler's Brownshirts — under Vidkun Quisling, continued the round-ups which soon included Jewish women and children.

Despite aid from Christian friends, proffers of refuge from the Swedish government, as well as the long Norwegian-Swedish border along which many slipped over into freedom, the Nazis were able to ship approximately 800 Norwegian Jews to Auschwitz. Some of them were saved when, near the end of the war, Sweden's Count Folke Bernadotte arranged to have Norwegian and Danish prisoners in Germany sent to neutral Sweden.

Notwithstanding this act, the maniacal mind of the Nazi machine was excellently illustrated by the struggle over 64 Norwegian Jews of mixed marriages interned at a camp near Oslo. Reports flew from office to office, including that of Adolph Eichmann, concerning what should be done with them.

In March, 1945, the little group of Jews were allowed to leave for Sweden, but not before the Nazi machine expended considerable manpower, time and energy — even as the Third Reich was gasping its last breath — on what to do with 64 Jews.

Letters to the Editor

Reader claims 'outright Jewish converts are all emotionally disturbed people'

Dear Editor:

As a fascinated (adult) student of human behavior, as well as being a concerned Jew, troubled by the problems of intermarriage and assimilation, I read the interview in a CJN February issue, with psychiatrist Saul Levine, with great interest. ("Orthodox Unresponsive to the Needs of Jewish Youth")

As I have been doing some private "research" on this subject (of assimilation in general) for some time, I would like to share my experiences and findings with your readers.

As far as the outright Jewish converts (some of whom I have met) go — they are all emotionally disturbed people. The most interesting example in this category is a prominent Montreal psychiatrist, Dr. Karl Stern (recently deceased) who, in his autobiography, **Pillar of Fire,** describes his search for a meaningful faith: Born into an assimilated Austrian Jewish family, Dr. Stern, as a young adult, for a time embraced ultra-Orthodox Judaism; however, this didn't satisfy him for very long and he then became converted to Catholicism, remaining a Catholic until the end of his days. After reading his book, I reached the conclusion that he was more disturbed than his patients!

With regard to our young people who drift away to the "Jesus freaks", Hare Krishna and other Eastern sects, after attending several meetings of such groups myself, where I interviewed some of these youngsters, I have reached the conclusion that what they want is not religion at all, but just fun and fellowship with their peers, away from parental criticism and constant supervision.

Sylvia Hartstone,
Toronto.

Dear Editor:

This is in reference to the article which appeared in the March 19, 1976, issue of The Canadian Jewish News, under the heading of "Mashgiach Not Responsible for Hygiene."

It most certainly leaves a lot to be desired, when a group of rabbis, advises the Jewish population that it is quite alright to do business with two food establishments because they are still considered kosher, in spite of the fact that they have deliberately flouted the laws on cleanliness and a disregard for the health of the public.

I take exception especially to the comments of Rabbi Meir Gottesman of Beth Sholom; quote — "If a piece of kosher meat falls on the floor, it doesn't necessarily make it traife." How ridiculous can a rabbi get? The public can walk into these establishments after wading through or walking over disease prone filth on the outside and bring it with them into these establishments, to say nothing of mice or rat dung which could be present in almost any food establishment.

I think, rabbis, that you should take a second look at all kosher establishments, especially the ones that have been charged under the health department laws.

Albert Langer,
Toronto.

Dear Editor:

Toronto Pioneer Women has just concluded an important two-day seminar dealing with "Our Answer To The Arab Propaganda". Our speakers — Max Goody on Thursday, March 25, speaking on "An Effective Program for Israel Public Relations in Canada", Gavriel Strasman and Abe Tooch on Sunday, March 28, speaking on "Methods By Which We Can Combat Arab Propaganda" followed by workshops — were most effective. This seminar was open to the public and non-Jews were also present.

According to the evaluation comments left by the participants, the majority felt that: seminars such as this one should be held and open to the public once a month (perhaps sponsored by different organizations in co-operation with the CIC); there is a need for a "united Jewry" (this, from a non-Jew); young people should be informed on how to speak out in schools; letters to the editor of the daily newspapers are very useful; know your facts and to whom you speak to be effective.

As usual — the program and speakers were excellent. But the turnout disappointing. One hundred on Thursday evening and only 60 Sunday afternoon.

What does it take to wake up our Toronto brethren? An Arab-sponsored disaster? G—d forbid!

Mollie Rothman,
seminar chairman,
Toronto Pioneer Women,
Thornhill.

ask the rabbi

Ruling forbids wearing tefillin on chol hamoed

1. What is the ruling regarding putting on tefillin during the intermediate days of Passover and on a day when a brit mila is performed following the service?

Rabbi Akiba is reported as ruling that it is wrong to wear tefillin on the Sabbath and on festivals since these days are called a "sign" and tefillin, too, are a "sign" (Menachot 36b). To wear tefillin on these days is a slight to their sanctity, implying as it does that the "sign" they provide is inadequate.

The question arises whether Rabbi Akiba's use of the term "festivals" includes the intermediate days (chol hamoed). The medieval authorities (see Tosafists to the passage) were divided on the question.

The Shulchan Aruch (Orach Chayyim 31:2) rules that it is forbidden to wear the tefillin on intermediate days but Rabbi Moses Isserles' note adds that it is the custom in Poland to wear the tefillin, with the difference that the benedictions over the tefillin are recited quietly in the synagogues on these days.

There is, however, a passage in the Zohar which comes down heavily against the wearing of tefillin on intermediate days which is why the Chassidim, who generally follow the Zohar in these matters, do not wear them.

It is customary to wear the tefillin when the brit is carried out in the synagogue since both tefillin and the brit are called a "sign" (Shakh to Shulchan Aruch, Yoreh Deah 265:24).

France, not well-disposed to Israel, has escaped our slings and arrows

One of the more celebrated aspects of the Zionism-Racism resolution's aftermath was the way in which the frustrations and resentments of North American Jews were directed against Mexico.

Jewish fury against Mexico did, as whirlwinds, will, die down and the tourist boycott, which cost Mexican hotels alone some $10 million, was rather abashedly lifted amid mutual protestations of misunderstanding and gestures of reconciliation.

Mexico was a handy and vulnerable target for Jewish wrath, but there has been a warm relationship between Mexico and Israel which the Israelis were reluctant to disturb. Mexico had not, after all, given any indication of severing relations, merely of adhering to an expedient line at the UN, however distasteful that might be.

Amid all this brouhaha, it is curious that a country far less well-disposed to Israel, namely France, was escaping our slings and arrows. Or perhaps we did not expect any more from a nation which, in its **volte-face** from vast colonist power to friend of national liberation groups ("Vive le Quebec libre!"), has long since found Zionism to be ideologically unsound.

Given the consistent hostility to Israel emanating from the Palais de Justice the last 20 years or so, it is a little surprising that North American Jewish leaders have failed to exploit whatever propaganda advantage they might have.

It was Charles De Gaulle, who can be seen in appropriately yellowed photographs posed with David Ben Gurion, who reversed French support for Israel, who more than once referred to Jews as "killers of Christ", who, alone of European leaders in 1967, took a firmly anti-Israel stand. His public persona was that of the inheritor of Charlemagne, **Le Grand Charles,** the hero of the French liberation, the man who held the country together by sheer force of personality when the Algerian crisis threatened to tear it apart.

De Gaulle's successors have conformed to the path laid out for them. It was under Georges Pompidou that France refused to deliver to Israel the Mirage fighter planes for which she had already paid, citing a boycott of arms to all Middle East combatants, presumably excluding Libya, sold 50 jets which, French assurances notwithstanding, found their way into the Egyptian air force during the halcyon days of Libyan-Egyptian fraternity.

Excerpts from an editorial in the Jewish Post, Winnipeg.

It's time to assess political implications of Israeli West Bank settlement policy

The insistence of American officials that there is nothing new in Ambassador Scranton's blunt reminder of continuing U.S. opposition to Israel's settlement activities in East Jerusalem and the West Bank is factually correct. It has long been obvious that the American foreign policy community, from the President down, considered these activities prejudicial to an eventual solution of the Arab-Israel dispute. This was clear beginning with the officially articulated American position at the Security Council debates in July, 1967, through the 1969 Rogers Plan, the more recent Saunders testimony before a Senate committee and the officially sanctioned Brookings proposals.

Israel has never agreed with this assessment and the Americans, for their part, did not press the issue with any great urgency after 1969. The Scranton statement would seem to indicate a new departure in American tactics. For what else are we to make of the State Department's insistence on choosing a debate in which Israel is being outrageously and spuriously accused of denying the religious rights of the Moslem population of the West Bank and East Jerusalem, to air its differences with Israel on the settlement issue.

Whether tactical or substantive, this latest departure in the articulation of American policy should serve notice on the Israel government that the prolonged period of grace during which it could conveniently put off potentially divisive decisions and pride itself on having "decided not to decide," is fast coming to an end.

Israel's settlement policy in and around Jerusalem and in the other territories occupied in the wake of the Arab initiated war of June, 1967, was originally based on widely accepted political and security concepts. This has found its most concrete expression in the thickening ring of Israeli neighborhoods which today surround Jerusalem. But execution of this policy on the Golan Heights and in the Jordan Valley has been less determined. The total number of Israeli settlers in the dozen or so settlements in each of these areas is barely 3,000, after nine years of effort.

It is a political fact of life that the settlement issue has become a cause of deep division in internal Israeli politics. Mr. Scranton's words at the Security Council should, however, serve as a warning that the international and security implications of settlement policy must now be accorded the priority they deserve. We can no longer afford the luxury of granting primacy to considerations of internal politics.

It is time, however, for a fresh assessment of the political implications of Israel's settlement efforts in the other sectors. Are the assumptions which originally underlay the decision to sprinkle settlements along the Jordan Valley and in the Rafiah-El Arisha area still valid today? Conversely, are these settlements perhaps more essential than ever, if the recent American talk of the need to progress in the direction of an overall solution is merely a smokescreen for pressuring Israel into wholesale withdrawal in return for something far short of peace? And if this is so, should not the partisan settlement efforts at Kaddum, Ofra and even Kiryat Arba be viewed as constituting a dangerous diversion of our limited human and financial resources from the main areas that need buttressing against international pressures?

(Jerusalem Post)

This is a souvenir photograph of a seder held in 1915 in Franzebad for wounded Austrian-Jewish soldiers. (A Feast of History)

Widespread Arab rioting on West Bank poses critical problem for Israel with possibility arising of a citizen army of potential fifth columnists

By SHELDON KIRSHNER
CJN Staff Reporter

Widespread rioting on the West Bank, the worst in the nine-year history of the Israeli occupation, enhanced the political credibility of the PLO, strained relations between Washington and Jerusalem and ultimately exacerbated tensions in the Arab community of Israel.

The current troubles on the West Bank started more than one month ago as a protest against a ruling by an Israeli lower court judge permitting Jews to worship at the Temple Mount in the old city of Jerusalem. The Temple Mount is revered by Jews as the site of King Solomon's temple, and by Arabs as the location of the Dome of the Rock and the Al Aksa Mosque — two of the holiest places in the Islamic world.

Right-wing Israelis who prayed at the Temple Mount were probably motivated more by politics than religion. They were attempting to assert Israel's control over all of Jerusalem. The violent Arab reaction, which seemed inevitable, was in essence a loud protest against the continued Israeli occupation of east Jerusalem and the West Bank of the Jordan.

Premier Rabin, aware that any Jewish presence at the Temple Mount would inflame Arabs, was obviously not very happy about the magistrate's ruling, though Defence Minister Shimon Peres thought otherwise. And Teddy Kollek, the mayor of Jerusalem, appeared to speak for much of officialdom when he went out of his way to denounce the judge and described her opinion as a "silly" and damaging one.

In the uproar, everyone momentarily forgot that rabbinical law forbids Jews from setting foot on the sacred soil where Solomon's temple once stood. But a judgment by the Chief Rabbinate Council in Jerusalem reminded everyone where the Orthodox establishment stood. The Council decided that Jews cannot visit and pray at the Temple Mount, and defeated a move by Ashkenazic Chief Rabbi Goren who wanted the Council to allow Jews to pray on the hallowed site.

No amount of explanations and apologies by government officials, rabbinical judgments, or even a dramatic Supreme Court reversal of the opinion, could stem the tide of bitter resentment and rebellion in the West Bank, which until quite recently was a tranquil, relatively trouble-free area.

And Israel was acutely embarrassed by the resignation of several West Bank mayors because it came on the eve of important municipal elections. The April 12 balloting in 24 towns and villages, the second such election since 1967, is regarded by Jerusalem as a vital demonstration of both the political allegiance of the 640,000 Palestinian residents, some of whom are passionate PLO supporters, and the stability of the Israeli administration in the area. The likelihood is that the populace will oust the conservative leadership, which has co-operated with Israel, and replace them with radical or Communist mayors.

The unrest on the West Bank claimed three Arab lives and, as far as the Arabs are concerned, revealed the true repressive nature of the Israeli occupation. Israel has always prided herself on the benevolence of her rule.

As a direct result of the West Bank disturbances, Benin, Guyana, Panama, Pakistan and Tanzania sponsored a UN resolution condemning Israel's retention of the occupied territories. Prior to the debate, the White House leaned on Israel and Jerusalem had to abandon a prime tenet of her policy toward her arch enemy, the PLO: by dint of pressure, Israeli delegate Chaim Herzog had to sit in the same conference room as the PLO representative, Zehdi Labib Terzi. In January of this year, Israel refused to take part in a UN debate on Palestine because the PLO was present.

The verbal theatrics produced nothing new. Terzi accused Israel of "Hitlerite atrocities" and compared the unrest on the West Bank to the Warsaw ghetto uprising. Herzog, a hateful gleam in his eyes, dismissed the charges as lies and slander. But the upshot of the slinging match was that the PLO gained in respectability because it marked the first time Israel and the PLO had sat together.

The most significant aspect of the Security Council debate was William Scranton's amazingly frank speech. The new American ambassador, who is known for his "even-handedness", put U.S. policy into its proper perspective by delivering a harsh attack against Israeli settlements in the occupied lands. He said the settlements were illegal and contrary to international law.

The Scranton address, which shocked Jerusalem and created yet another crisis of confidence between the two nations, underlined the unvarnished fact that American policy is reverting to the Rogers Plan, which called for an Israeli withdrawal from most occupied areas.

Scranton's performance coincided with a timely article in Foreign Policy, which quoted Henry Kissinger as saying that "I don't see these installations. They are transparent. I look right through them. When the time comes for me to open the dossier on the Golan Heights and the West Bank I won't let them (the settlements) impede a settlement. When the time comes, the President will prevail upon them to withdraw." Kissinger's words should be taken with the utmost seriousness.

Scranton vetoed the Security Council resolution deploring Israeli action in Jerusalem and the occupied areas (Britain, Italy and Panama did not), but Israelis were hardly grateful or impressed. Scranton had made his point, and it was a devastating one.

If the West bank rioting, together with Scranton's speech, shook the Israelis; tl unprecedented turmoil in the Galilee — in the heart of the Jewish state — traumatized them.

Never before had Israeli Arabs, quiet and docile, so openly and unequivocably defied the government and expressed their sympathy for the PLO. Six Arabs were killed, and the deeply emotional issues which sparked the problem — planned Israeli expropriation of Arab land and the feeling on the part of the Arabs that they are second-class citizens — still smouldered.

By week's end, Israel was reeling. Not only did she face an external threat in the guise of West Bank rioting and eroding American support. She faced the ugly prospect that several hundred thousand of her own citizens might be potential fifth columnists.

A wounded soldier, his face streaked with blood, is helped towards a first aid station by a policeman and a fellow officer after he was injured in Sakhnin, Israel, during one of the riots that erupted in more than a dozen villages. Violent clashes took place last week in which six Arabs lost their lives. (Religious News Service photograph)

Toronto students immerse themselves in Torah study

By J.B. SALSBERG

Whether Israel is, can, or should become the only spiritual Jewish centre in the world seems to occupy much excessive attention of some of our people in the United States and also in Israel. In my view this is, at best, only an academic question at this time.

We can well afford to wait for the final verdict of the prophet Isaiah's promise that "the law will come forth from Zion" and "the word of the Lord from Jerusalem." At the moment there would seem to be more immediate and more pressing questions to pay attention to. For the present, the securing of conditions that will assure Israel's peaceful existence is enough to absorb all our capabilities. Without that pre-condition all talk of "one" or "more than one" Jewish spiritual or cultural centres appears to me to be a time-wasting and totally unrealistic, polemical exercise.

But having said that, some clearly discernible trends must not be overlooked. It is, for instance, already crystal clear that "little Israel" despite its brief existence and despite its continuous pre-occupation with defence, absorption, etc. has, nevertheless, already become the major repository of our cultural treasures. There is abundant evidence to substantiate this claim.

Another, and very important, indicator of Israel's attraction is the numerical increase in the number of Jewish students, from Canada and around the world, who come to Israel annually to spend some time in study, in "learning."

I refer not alone to those who come to the higher schools of learning but I include those of our young people who come to an Israeli camp for the summer and those who come to a kibbutz to work and learn for the summer or for a year. All of them — the more mature scholars as well as the younger students — all of them undergo a profound experience in learning and in spiritual growth. For all of them our historic past assumes a new, palpable dimension and all of them acquire a more realistic, but also a more meaningful relationship with modern Israel.

No such national, cultural or religious convergencies of our Jewish youth can conceivably be expected in New York or Cincinnati, in Montreal or Toronto, in London or Paris.

As for the more mature young Jewish men and women who go to Israel for higher education, they represent the entire spectrum of Jewish life. Many come to Israeli universities for a year or more for ongoing studies in their special fields of academic pursuits. The rabbinical schools of the U.S. Reform movement for instance, now insist that their students spend one year of their studies in Israel. The Conservative synagogue movement, I'm advised, follows a generally similar policy. But it is the Orthodox wing of world Jewry that seems to excel in directing their young scholars to the Israeli yeshivot (academies).

The yeshivot are, of course, divided and subdivided into a variety of types that reflect the special orientations of Orthodox Jewry today as well as the traditions of certain leading yeshivot of Eastern Europe of a century ago.

There are yeshivot of the extremists whose students refuse army service of any kind because they reject the "man made" Jewish state. There are yeshivot whose students do recognize the state of Israel but who argue that continued study of the Torah is as important "if not more important" for Israel's cause than shouldering a gun.

Then there is a yeshiva like the Yeshivat Hakotel, part of the Bnei-Akiva schools, that express the general outlook of the Mizrachi political movement, that proudly proclaims its faith in "the book" (Torah) and "the sword." If you saw those pictures of Israeli soldiers in prayer shawls beside a tank on the Golan or Sinai fronts then those soldiers may very well have been students from the Yeshivat Hakotel. Indeed, five of them fell in the Yom Kippur War and their memory is sacredly guarded in the yeshiva.

There are 10 Toronto students in that institution at present and Joseph Glatt, a former Torontonian, is its executive director. Those were the reasons for my visit to the historic Old City portion of ancient Jerusalem during my recent visit to Israel. And it was an unusual experience, I assure you.

The Old City (destroyed in part, terribly damaged in part and generally neglected during the Jordanian occupation, between the War of Liberation and the Six-Day War) is rising from its ruins in a frenzy of construction, reconstruction, renovation and modernization. It is an amazing and symbolic sight.

The Yeshivat Hakotel with its 200 students is occupying a labyrinth of temporary buildings in the picturesque Old City. Alongside its present quarters the $10 million construction program is in full swing. How much space and what kind of new buildings the project will provide is important. For me, however, the fact that almost every new building of the yeshiva, facing the Kotel Square, will rest on strong, granite foundations of ancient synagogues and houses, going back centuries and, perhaps, millenia was suggestive of all sorts of symbolic meanings. It is not merely a case of foundation upon foundation but, as "Yossi" (Joseph) Glatt pointed out to me, a portion of a half-buried ancient synagogue wall is actually forming part of the new wall of the yeshiva. How much more continuity could there possibly be?

How did I find our Toronto boys in the yeshiva? To the parents, families and friends of the Talmidim I want to say — as my mother would say — kein ayin hore nisht," which means; no evil eye befall them... And this is only said about those who look exceptionally well...

Columnist J.B. Salsberg pauses in front of the new campus of Yeshivat Hakotel with its director, Yossi Glatt. In background is Western Wall and the Temple Mount. Canadian students welcome their visitor from back home. From left are David Javasky, Gershon Green, Yitzhak Greenberg, Eli Shumacher, David Koschitsky, Yossi Glatt, Salsberg, Haim Beck, Yaacov Moscovitz and Eli Magder. (Yeshivat Hakotel)

'A Jew has to make a matzah out of himself --and should not try to puff himself up with pride'

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Mitzorah/ Shabbat Ha'Gadol/ Pesach 5736

V'haishiv lev avot el banim... And he shall turn the heart of the fathers to the children and the heart of the children to the fathers...

A few old matzah crumbs that fell out of the desk drawer...

* * * *

A Jew has to think about his own knaidlech last — and other's first. Rabbi Samuel Mohliver raised money from his community each year to buy Passover food for Jewish soldiers in the Russian army. One year, the leaders of the congregation complained that prices were sky high and they couldn't afford to help. "In that case," the rabbi announced, "It's like a famine year, and we'll have to permit — **kitniyos** — beans." The leaders sighed in relief. "Rabbi, you don't know what a mitzvah you had. It'll be so much easier for us to supply beans to the soldiers." "You don't understand," the rabbi interrupted them, "the soldiers are to get their Passover food as usual. It's we who are going to have to eat the beans..."

* * * *

The Ribono shel Olam is not in the matzah business. A Jew has to make a matzah out of himself — not puff himself up with pride. Imagine...the letters of the word.

matzah — **mem** (40), **tzadik** (90), **hay** (5) — equal 135, but

chametz — **ches** (8), **mem** (40), **tzadik** (90) — equals 138.

Why should **chametz**, which we have to throw out of our house on Passover, have the three extra numbers? But didn't our Rabbis teach — "**kinah, ta'avoh v'kavod**... jealousy, lust and pursuit of honors destroy a person..." When a Jew throws out his spaghetti, he should also get rid of the three bad traits — and he himself will wind up a **shmura matzah**... (Chasam Sofer)

* * * *

But the worst sin is to give up. Even if a Jew hasn't opened a siddur or put on tefillen for a half-century, if he wants to return to Yiddishkeit — the door is open. Consider..."**mazkirin yetziat mitzraim balailos** — we should remember the exodus from Egypt at night..." Why night? Why not the afternoon, or after breakfast, or the six o'clock news? Why just night?

Ah, but it teaches... Sometimes a Jew can turn on all the lights in his house, but still feel he's groping in darkness. He knows he has a neshama that has to stand in judgment someday before the Almighty, but he feels, "I've committed so many transgressions, how can I ever make up?" When a Jew feels it's night for him, let him remember the Exodus. The Jews in Egypt fell as far you could fall, but still, presto, G—d raised them to the skies... A Moses revolution is better than a Mao revolution..." (Mayonah shel Torah)

* * * *

A man walked into shul on Chol Hamoed Pesach and saw some people putting on tefillen and others not. He asked the rabbi why. "Just the Chassidim don't put on tefillen on Passover," the rabbi explained, "but the rest do." The man broke into a big smile. "My father must have been a really great Chassid," he said, "he didn't put on tefillen the whole year..."

* * * *

When will the Messiah come? When Jews finally sign a peace agreement — not to fight among ourselves. Consider..."**mah nishtanah halailoh hazeh mikol halailos** — why is this night different from all other nights? What's so different, just because Heshy's gefilte fish is on the table?

But we wonder...why is it that every other "night" of exile and suffering ended so quickly, but this exile has no end? The Jews were slaves in Egypt, but G—d saved us after 190 years. They were exiled to Babylonia — but they rebuilt the Holy Temple in 70 years. But why is this night so long — our enemies surround us like hungry lions, no peace in sight? "**Halalloh hazeh kulo matzah** — because this night is only matzah... Matzah in Hebrew means, arguments, fights, **matzah u'merivah**... If we would work together, not Orthodox, Conservative or Reform Jew — but Jew, period — the Messiah would be on Bathurst Street by Thursday morning — if not earlier... (Olelot Efraim)

* * * *

But the **Mashiach** will come... At the seder, we break part of the middle matzah and hide it away for later... Why? But it's a mystical hint...the final completion of the Exodus from Egypt has been hidden away, hiding, hiding, until that Day of Redemption when we will see miracles and witness sights that will make the old Exodus seem bush league... (Sefat Emes)

Please note, Chometz should not be eaten later than 9.40 a.m., Wednesday, April 14.

Please note our Sparks from the Torah TV schedule: *Metro Cable, Mondays at 9; Wednesdays at 6; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

COMMENT

Winnipeg women demand louder voice in all affairs

By A.J. ARNOLD

WINNIPEG —

The Winnipeg Jewish Community Council is alive and well and pursuing an expanded program of activities with considerable vigor — to judge from the reports presented at the recent semi-annual meeting of the Delegate Assembly. One might also get the impression however that all matters being dealt with by the Council may be regarded as "motherhood" issues — a term used in the "popular" press to describe matters that are beyond question or criticism.

In the light of a question that did arise at the meeting it is necessary to realize that motherhood itself is today not above controversy as more and more women are asking questions and making demands concerning their role and status in society.

One of the items on the agenda was the election of Community Council representatives to the Combined Jewish Appeal policy committee. It would have been pretty cut-and-dried if Freeda Fineman, a long-time community stalwart, had not asked why, after all these years, only one woman was named to the CJA policy committee, and that was the chair — of the Women's Division, Lil Mozersky, who got on automatically, by virtue of her position.

President Morley Globerman conceded that Mrs. Fineman had a valid point, though he asserted that more women were being named to Council positions of responsibility. After that, there were a couple of complimentary nods in the direction of the women, which may, or may not, have been part of the scheduled remarks.

Later however, when the executive director, Izzy Peltz, reviewed the activities of the Council since the last Delegate Assembly meeting in November, he neglected to comment on one important item — the annual women's community conference, which thus far has been the only public event in Winnipeg where an attempt was made to deal with the infamous UN anti-Zionist resolution in a realistic manner.

It is always possible to plead "accidental oversight." But I, for one, do not believe very much in fortuitous occurrences, incidents that come about completely by accident. If often happens that people do not act from conscious motives which they are prepared to acknowledge.

This is just one reason why I believe that those women who are becoming involved in seeking equal status and opportunities in every area of society are fully justified in their efforts. These concerns have led many community institutions and organizations, in addition to government bodies, to establish committees on the status of women. Perhaps the time has come for the Jewish community to have its own committee on the status of women.

Organizations and People

what's new...

By MIRIAM HERMAN

JEWISH LEGION VETERANS

The names of several veterans of the Jewish Legion, who enlisted in Montreal in 1918 and served in Palestine, do not appear in the albums on display in the museum of the Bet Hagdudim, the memorial to the Jewish Legion at Avichail, Israel. They should be represented to complete the story of Canada's contribution to the Legion in World War I. The veterans themselves, or their next of kin, are requested to contact Leon Chiefetz, secretary at Bet Hagdudim. Here's the list — L. Aliefsky, H. Barkin, S. Brisker, H. Cohen, B. Elson, L. Filger, Sam Goldenhar, B. Gross, B. Meckler, H. Meretsky, P. Petrofsky, Benny Rudnitsky, B. Sokoloff, L.B. Thompson, David Weinberg, and Sol Weinberg.

SHMURA MATZAH

To enhance your seder table, the Lubavitch Youth Organization has packages of round, hand-baked Shmura matzah available. What makes these matzot special is that the wheat used in baking has been carefully watched from the time of harvesting until packaging. The LYO also has on hand Passover handbooks which contain a guide to the seder, and "selling your chometz" forms. Just call their office.

FOR SINGLES

This is a busy weekend for Toronto singles — Since the first Oneg Shabbat held by the as-yet-unnamed group at Beth Emeth Bais Yehuda was such a success, a second one has been arranged for tonight at 8:30... Then on Sunday, also at 8:30, they are having their first fund-raising dance (with a live band) with proceeds going for Passover supplies for needy families.

Also on Sunday at 8:30 p.m., the Odd Singles (25-39) are getting together for dancing to the Four Fireflies band, at the Labor Zionist Centre.

For the New Young Adults (19-29) it's a pub disco night, with sounds by Mickey Kay, on Sunday, beginning at 8:30 p.m. at the northern 'Y'.

ISRAEL AND THE UN

Israel and the UN is the theme of the open forum scheduled by the Zionists in Action for this Sunday, the 11th, at 8:30 p.m. at the Borochov Centre. Professors Joseph Shatzmiller will deal with the UN, Michael Marrus with Arab nationalism, and Martin Klein with the Third World.

WINDSOR RADIO PROGRAM

Windsor now has its own Jewish radio program. It is called the **Shalom Show,** and includes music, community news, interviews and comedy segments. It goes on every Sunday at 5 p.m. on CJOM, 88.7, FM, and can be caught in London and Detroit as well. Host is Stephen Cheifetz, with assistance from Leslie Leon and Doug Shopenhauer.

NEW HORIZONS GRANT

Baycrest Centre's Day Care Service was one of nine local groups of retired people to get a New Horizons grant from the federal government. The sum of $9,923 was awarded to set up a craft program and involve day care patients in the activities.

BETH AM SERIES

The next topic in the series of seminars sponsored by Congregation Beth Am will cover **Israel in World Politics.** The discussion is set for this Sunday, the 11th, at 8:15 p.m., with Israel Vice-Consul Miriam Ziev as chairman.

VANCOUVER TEMPLE

When Temple Shalom was dedicated in Vancouver, it became the first Liberal congregation dedicated in Canada west of Ontario, and the first synagogue dedicated in British Columbia in 28 years. The keynote address was given by Albert Vorspan, a vice-president of the Union of American Hebrew Congregations. Rabbi Harold Rubens led the service, starting with a procession. Dave Poll is president of the congregation.

TEACHERS' SUMMER COURSE

The Toronto Jewish Teachers' Seminary is planning a summer school program for teacher training. The six-week course in Bible, history, language, Jewish practice, education and sociology, will run from July 5-Aug. 13. Instruction will be given in English and Hebrew with special training for those planning to serve in Ontario communities outside Toronto. For information, contact Rabbi Irwin Witty or Harold Malitzky at the Board of Jewish Education.

LZA LECTURE SERIES

The Labor Zionist Alliance lecture series on Tuesday, the 13th, features Rabbi David Monson of Beth Sholom Synagogue. His topic — **Moses Montefiore.** The time is 8:30 p.m. at the LZA centre.

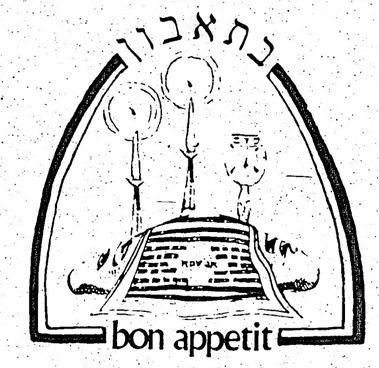
BREAKFAST CLUB MEETING

Beth Sholom Brotherhood's Tefillen and Breakfast Club meeting this Sunday, the 11th, highlights Rev. Richard Jones, who is retiring as president of the Canadian Conference of Christians and Jews, and his successor, Dr. Peter Jones.

THE RIGHT NUMBER

Anyone trying to call the Music Lab of Toronto about the new cassette tape recording, **Songs to Sing at Your Seder,** — the number should read 222-5827. Sorry about the error.

Convenience foods interfere with tradition



By MARCIA KRETZMER

JERUSALEM —

The list of Kosher-le-Pesach goods available to the consumer, grows from year to year. A pre-Pesach visit to the supermarket can furnish you with the Kosher-le-Pesach equivalent of practically all items used in the preparation of meals during the rest of the year. A few years back, it was canned fruits and jams, then tomato ketchup, packeted soups and jellies. Now one can even buy the whole range of condiments and syrups in Kosher-le-Pesach form.

A boon to the observant homemaker? Maybe. But it seems to me that what one gains in conveniences, one loses in other, more important ways.

One of the most obvious drawbacks of this "revolution in kosher technology", is that it is expensive. You pay a lot for the kosher tag. In the past, when these goods were simply unavailable, you went without, made your own — saved your money.

There is another side to it. For one week of the year, at Pesach, one's eating habits are rigidly circumscribed. In fact, one of the charms of Pesach is precisely the fact that the traditional Jewish cook, obliged to come to terms with these restrictions, came up with dishes and confections that would be cherished for generations.

Nobody wants to decry advances in food technology that have lightened the domestic burdens of the homemaker. For example, the advances in freezing, drying, packaging and distribution of foodstuffs, have made green peas, Brussels sprouts, strawberries and oranges available at all times of the year.

But doesn't one miss the sudden appearance in the stores and on market stalls of certain fruits and vegetables at the beginning of each season? Is it really a deprivation to know that certain produce is frankly unobtainable during certain months? Doesn't one then enjoy it all the more when it eventually arrives in the stores?

If at Pesach, you can eat the same things in the same way, as you do all year round, there is no room for the creativity and ingenuity of the traditional Jewish cook, to whom we owe such delicacies as **Matza Kneidlach,** coconut pyramids, Morello cherry wine, **Matza Brei, Cremslach** and **Kishke.**

The special appeal of these delicacies, is that although, theoretically, one could eat them all year round, they are always reserved for Pesach and are associated primarily with the festival.

The innovativeness of Jewish cooking was particularly challenged by having to provide a range of confections worthy of the festive season and the exchanges of visits. One of these is **Eingemachts,** made in this case with beets, although it can also be made with black radishes.

This recipe for **Eingemachts** was given to me by Jean Cohen of Jerusalem, and it comes to Canadian readers in a somewhat roundabout fashion. It started off in Russia, was lovingly passed on to a daughter — Jean Cohen — in Scotland, was transfered by that daughter to Northern Ireland, and is presently carefully recreated in Israel.

"We never bought any kind of sweets at Pesach," Mrs. Cohen told me in her delightful Scotish accent. "And this is only one of the many things my mother used to make.

"I would never eat it on matzah — I would consider that a sacrilege. I serve it on a plate with teaspoons so people can sample as much as they like. You see, it's sweetmeat rather than a preserve."

The recipe for this old-time favorite is simplicity itself to make, although, if you are having the seder at your home, I wouldn't recommend making it Erev Pesach...

Mrs. Cohen's Eingemachts
2 lbs. beetroots
2 lbs. sugar
1/2 cup water
2 lemons
2 heaped tsps. ground ginger, or more
1/4 cup blanched almonds

1. parboil the beets and skin them. Cut them into slivers
2. melt the sugar carefully in the water. When the syrup begins to bubble, put in the beetroot together with the juice of one lemon, the segments (minus pips and pith) of the second lemon, and the ginger
3. let boil, uncovered, stirring occasionally with a wooden spoon to prevent sticking. After the first 3/4 hr., add the almonds. Continue cooking for at least another 1/2 hr. until heavy, sticky and thick. Add more ground ginger to taste, if desired
4. pour into glass jars and leave uncovered till cold. There is no need to refrigerate the eingemachts

* * * * * * * * *

Chag Sameach Ve'Kasher!

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ORT's Indian grads obtain skilled jobs

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —

Of the 10,000 Jews from India who have emigrated to Israel, those with technical or vocational training in ORT schools have been the most successful in obtaining good jobs while those without skills who had held white-collar jobs in India found it much harder to get employment in Israel. These Jews often found it necessary to return to India to learn a trade of some kind, going back to Israel later to settle successfully.

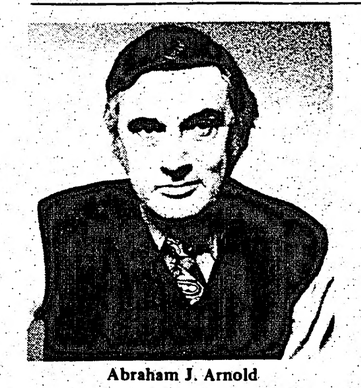
In fact, Sophie Sheillim Corley, principal of ORT girl's school in Bombay, told a group of ORT members at a recent luncheon that "immigrants who are ORT graduates do so well in Israel that they write home telling others to come and even manage to support their families back in India."

Miss Corley and Parvine Moatamed, director of ORT, Iran, were in Hamilton as part of a whirlwind tour of Canada under a Canadian Development Association grant. About double the number of women expected turned up for the luncheon at Hess House and they were so eager to hear about ORT and the life of Jews in Iran and India that they would happily have spent the rest of the day and half the night plying their two guests with questions.

ORT came to India in 1962 with the establishment of a boy's school and its graduates impressed engineers in industry so much that when it comes to filling jobs, preference is given to ORT school graduates. A girl's school was established in 1970 with a donation from the Danish government and its graduates are equally successful in gaining well-paid employment. About 5% of the boys are non-Jewish while of the girls 20% are non-Jewish.

Mrs. Moatamed, who now spends a good deal of her time at ORT headquarters in Geneva, said that there are about 1,000 ORT students in Iran, many of them living in the 260 hostels maintained by the organization. The first ORT school was opened 25 years ago and the country now boasts over 5,000 ORT graduates, many of whom take an interest in the younger students and help them find jobs after they graduate.

...about people



Abraham J. Arnold

Our own history columnist and Winnipeg correspondent **Abraham J. Arnold** is having his first book published. **Jewish Life in Canada,** which he co-authored with well-known Canadian artist **William Kurelek,** is being put out by Hurtig Publishers of Edmonton later this year.

* * * *

The political arena — **Saul Miller,** a cabinet minister in Manitoba's NDP government, is being honored this Saturday at a dinner-dance marking his 21 years of continuous public service. A Peretz School graduate whose political career includes terms as a school trustee, alderman and mayor before entering the legislature, he was Manitoba's first minister of colleges and universities affairs, appointed by **Premier Edward Schreyer** in 1971... Closer to home, two MPP's from the Metro Toronto area are making themselves more accessible to their constituents (and others) by opening up offices right in their own ridings. **Larry Grossman,** who represents St. Andrew-St. Patrick, has an office at 298 Brunswick Ave. which is open daily 9:30 a.m. to 8 p.m. with a 24-hour answering service. The number is 960-0815... **Vernon Singer** Wilson Heights' office is at 564 Sheppard Ave., West. It will be staffed from 11 a.m. to 3 p.m. from Monday through Friday, but the telephone will be answered 24-hours a day, seven days a week. That number is 636-7261.

* * * *

Annette Gruber of Mt. Royal, Que., received the Jewish Theological Seminary's coveted National Community Leadership Award. The presentation was made by Seminary Chancellor **Dr. Gershon Cohen,** at the annual National Benefactors Society luncheon in New York last week. Active in all aspects of Jewish religious and community life, Mrs. Gruber is a past president of the Eastern Canadian branch of Women's League for Conservative Judaism.

* * * *

At the recent annual meeting of the United Synagogue Day School, **Dr. Lou Myers** was elected president, succeeding **Mark Perlmutter. Saul Paton** is chairman of the board; **Sheldon Godfrey, Jack Pollock** and **Norman Stern** are vice-presidents, and **David Merkur** and **Paul Rothstein** are secretary and treasurer respectively. **Marylin Light** is Parents' Association president.

* * * *

Executive director of the Hamilton Jewish Community Centre **Sam Brownstone** and his wife Odette attended the Jewish Welfare Board Biennial Convention in New Orleans where he was honored for his 25 years with the Hamilton J.C.C.

* * * *

Reva Tward is to be congratulated on her appointment as artistic director of the Leah Posluns Theatre in the new YMHA Cultural Centre and Drama School opening next year. Ms. Tward, the guiding light of the Beth Tikvah Drama Guild which she founded seven years ago, is also Canadian regional casting director for the American Academy of Dramatic Arts in New York and Los Angeles.

* * *

Falga Fisher is the new president of the Women's Federation, Allied Jewish Community Services in Montreal. She follows **Phyllis Waxman** who served as head of the 23,000-member organization for two terms.

* * * *

Recently named to **President Gerald Ford**'s three-member Intelligence Review Board, **Leo Cherne** was a member of the Bronx chapter of Aleph Zadik Aleph (B'nai B'rith boys) as a teenager, and is a winner of the AZA Distinguished Aluminus Award.

* * * *

When External Affairs Minister **Allan MacEachen** visited Hebrew University on his recent Mideast trip, the school presented the 55-year-old bachelor with a rare gift — an ancient ketuba or wedding certificate. Joked the minister at a state dinner: "Could it be a subtle hint?"

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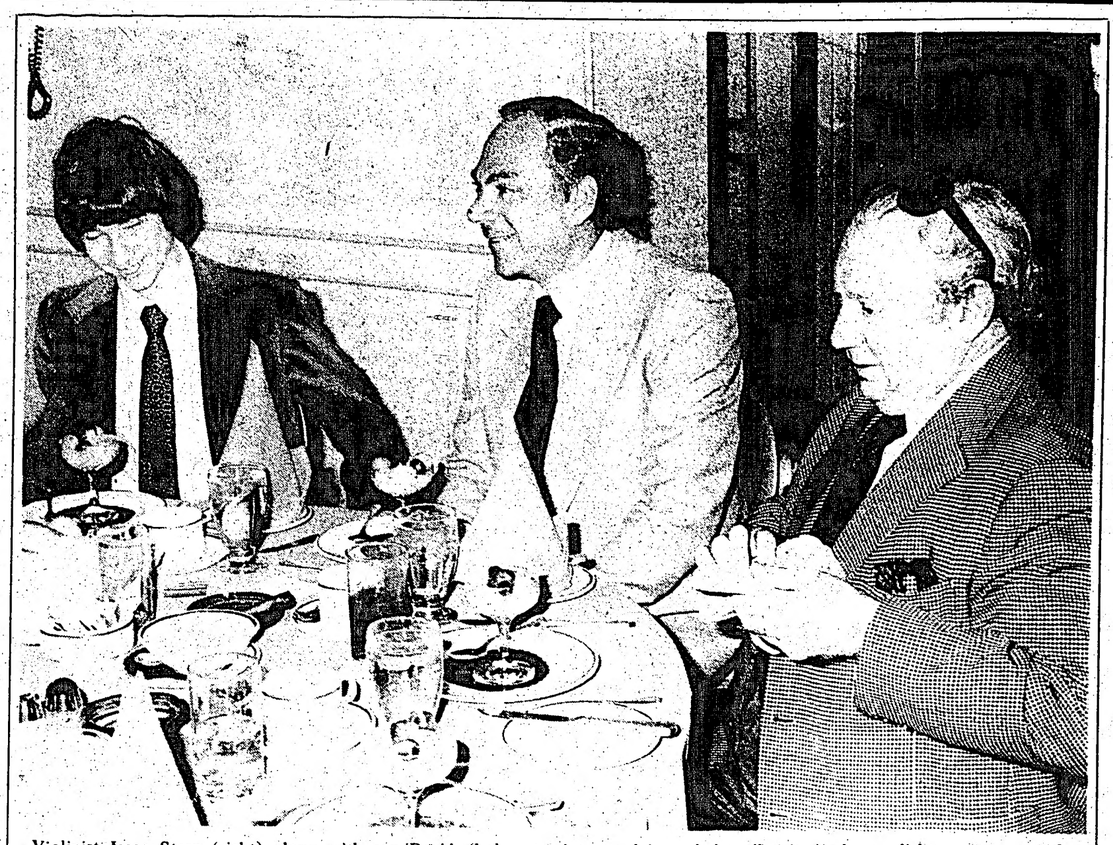

Violinist Isaac Stern (right) along with son David, (he's more interested in rock 'n roll guitar), share a lighter moment with Toronto community leader Murray Koffler at a recent meeting of the Canada–Israel Cultural Foundation. (D. Groskind photo)

Seeks army of volunteers to help CJA campaign

By JANICE ARNOLD

MONTREAL — Emergency recruitment of an "army" of volunteers by the Allied Jewish Community Services' Women's Federation has gotten underway to offset the restrictions that the organization's austerity budget will place on its 22 constituent agencies.

All agencies were asked to review their preliminary budgets submitted earlier this year and as a result finalization of the budget has been delayed by two weeks to the middle of April.

While no professionals have been dismissed, it is hoped volunteers will be able to take the place of those who might have been hired under normal circumstances. The "unprecedented" cutbacks in the 1976 budget do not allow for new staff members, or the filling of vacancies left open from last year. Many programs have not been allowed to expand or have been forced to close.

Hardest hit are the Golden Age Association, Jewish Family Services and Jewish Immigrant Aid Service whose services must expand with ever-growing demand. Altogether it has been found that the 22 agencies need hundreds of volunteers.

Women's Federation President Faige Fisher has appointed two senior planners to the massive search for volunteers: Anne Walker as co-ordinator and Vice-President Joan Solomon to focus on little else than finding volunteers.

"We're going to have to rely more and more on volunteers," said Mrs. Walker.

The capacity to find foster homes for Jewish children has reached the "crisis" stage and many are forced to go into non-Jewish homes. JIAS is now trying to cope with a large influx of Russian immigrants who need help in integrating into North America. There is demand for a remedial program for high school dropouts at Jewish Vocational Services. These are some of the newer problems that face AJCS.

The fact that one in seven of the 115,000-member Montreal Jewish community is 65 or over, and this ratio is increasing, is also a big concern. New programs will be needed in the future for the "new type" of elderly, the college-educated, Canadian-born, in addition to the present ones, organizers believe.

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WINNIPEG, MANITOBA

Foreman wants more organization input into work of Hamilton Jewish Federation

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON — As the six months true in Hamilton Jewish community relations nears the halfway point, Al Foreman sits back in his office and ponders his new job as president of the Hamilton Jewish Federation.

He is tall and broad-shouldered and looks the sort of man who can take whatever happens in his stride. As a lawyer in practice for some 20 years, he says he long ago decided that honesty is the best policy; nor is he likely to shirk any of his duties. "If I say I do something for a client, I do it," and from the way he says it, you know that this applies equally to everything else he undertakes.

It's going to be a tough year and the most important immediate problem facing Hamilton in 1976 "is a dollar and cents problem" as far as he is concerned.

It was the community's education budget which caused a serious enough rift to warrant a six-month professional survey of community needs to be undertaken and Foreman hopes that the task force will come up with a formula for the next 10 years. But in his view, the federation president "has no significant role to play in this except as organizer and to be a sort of catalyst."

Hamilton's Al Foreman

He is not going to be the kind of president who does everything himself. "A president who tries to do too much on his own winds up with a weak executive," he explains, and his most important priority is to see to it that he gets dedicated people to look after the various functions.

He is not too happy about the input federation gets from organizations. "Federation is made up of presidents of organizations but people who represent organizations don't consider themselves as part of federation. It has not yet become acceptable as an organ of the community . . . and if we are to have a successful, viable federation, we must have community feeling."

Although Foreman can serve a two-year term, he does not intend to do so. "When you have competent people waiting down the line, the waiting can get pretty long if you are working your way up the ladder." Also, he adds, "anybody who runs for office, whether in an executive capacity or as member of a lodge or whatever, should be prepared to run for office without waiting around to be asked . . . and should expect to assume responsibility."

Foreman is a Hamiltonian, a graduate of Mc Master University and Osgoode Hall Law School. Active in the community, he is a past president of B'nai B'rith Viceroy Reading Lodge and sits on the board of Temple Anshe Sholom.

For years he was an active sportsman but now he no longer does anything except bowl.

Schools satisfy grads

WASHINGTON — Notwithstanding criticism of and attacks on Jewish schools, delegates who participated in the 1975 international conventions of Aleph Zadik Aleph and B'nai B'rith Girls, the two components of the B'nai B'rith Youth Organization, expressed moderate approval of their experiences in the Jewish classroom.

Those who had been enroled in Jewish day schools expressed the greatest satisfaction, half of them reporting that they liked their Jewish day schools "very much" and another 41% reporting that they "did not like" these experiences or that they "hated" them. More than nine out of 10 stated that they had "learned a great deal" in these schools and the 10th one "learned something" there.

Of those who attended afternoon Hebrew schools, almost two-thirds reported good experiences, though less than 14% used the superlative "liked it very much."

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LET A CHILD BENEFIT FROM YOUR THOUGHTFULNESS – DO IT NOW!

Mount Sinai's new program will shorten admission process to 20 minutes

By ELLIE TESHER

TORONTO — For the patient entering hospital for elective (non-emergency) surgery, there is nothing calculated to add more to his or her already nervous state of mind than the tedious, two-hour admitting process. It begins in the waiting room and crawls through blood-taking, x-rays, dressing and undressing and other procedures.

Mount Sinai Hospital is about to change all that. Executive director Gerald Turner says that a new program, which will shorten the admission process from about two hours to 20 minutes, will begin within the next three weeks. In many respects it is a unique program and one which will be watched with close attention by other hospitals.

Repeated complaints led Mount Sinai to seek a new procedure, involving a pre-admission questionnaire to be completed at home, and testing carried out at the hospital within 10 days prior to admission, while the patient is still mobile.

Something else sets Mount Sinai apart from other hospitals; the patient representative department instituted in July last year and widely advertised throughout the hospital. Its function is listening to patients' complaints and doing something specific about them. Janine Pearlman, director of medical education at Mount Sinai, and her assitant, Bonnie Korenzvit, the house staff officer, run the department.

"Our feedback comes in spurts," said Mrs. Korenzvit. "Sometimes we receive three complaints in a day. Other times, people call to say how satisfied they are."

Janine Pearlman of Mount Sinai Hospital.

An invitation to discuss concerns with an accompanying local call number to reach the patient representative department, beckons from every bedside table within an information handbook given to every patient. Wall plaques publicize the program in the admitting, emergency, x-ray and out-patient departments of the hospital.

"The ombudsman approach may not be unique in our society," said Turner, "but utilizing selected, trained people, who represent a neutral position to the distressed patient yet are accepted by professionals, makes our program work." Janine Pearlman holds a university degree in nursing with a diploma in hospital administration. Bonnie Korenzvit graduated with an honours degree in psychology.

Turner, author of the patient representative project for Mount Sinai, described it as "communication between the hospital and its consumers in the manner of dealing with a problem."

Every floor in the hospital is surveyed, anonymously, every two weeks with an overall study conducted every three months, said Turner. Typical questions on the three-page questionnaire include: Was your privacy respected as far as possible? Were your religious needs fulfilled? Do you think that smoking is adequately controlled? How would you rate our patient care? Excellent — Good — Fair — Poor — If you required an interpreter, was one obtained?

Results compiled from the surveys and specific comments are reviewed weekly at meetings of senior management.

Janine Pearlman has been taking a test run of her own program as a proud member of the seventh floor — obstetrics — along with her new baby boy.

"I've never had better care in my life," she reported, on location. On a more thoughtful note, being on the patient's end has given Mrs. Pearlman a new perspective on the dietary aids problem. The hospital has found that the staff aids who deliver trays of food to patients have come under fire for their general lack of warmth.

Gerald Turner reports that a special training program for this group is being planned "to teach the importance of human contact of every job as it relates to a patient."

Canadian Jewish Historical Society invited to Learned Societies meeting

TORONTO — In June, 1974, the 17th Plenary Assembly of the Canadian Jewish Congress resolved that a national Jewish historical society be established to initiate, stimulate and co-ordinate Jewish historical and archival activities across the country, to give local societies a common meeting ground and to encourage the writing of Canadian Jewish history on a high level.

Initial discussion toward implementation of that resolution took place in February, 1975, at a meeting of the CJC National Committee on Archives and Research under the chairmanship of Victor Sefton. Others present at that time were Nathan Arkin (Winnipeg), A.J. Arnold (Winnipeg), Dr. Stephen Barber (Montreal), Shirley Berman (Ottawa), A. Myer Freedman (Vancouver), Mr. & Mrs. Sidney Green (Ottawa), Saul Hayes (Montreal), Hugo Levendel (Ottawa), Evelyn Miller (Montreal), Dr. Charles Oler (Halifax), Rabbi Jonathan Plaut (Windsor), David Rome (Montreal), Rachel Smiley (Quebec City) and Dr. Stephen Speisman (Toronto).

During the ensuing year, detailed plans have been made by Sefton, Hayes and Dr. Speisman, drawing upon the advice of Dean Sydney Eisen of York University, Prof. Arthur Kruger of the University of Toronto, David E. Newman and Dr. David Eisen. At Sefton's request, Stephen Speisman, director of the Central Region Archives, has been acting as staff person for the National Archives Committee.

Sefton reports that the Jewish Historical Society of Canada — Societe De L'Histoire Juive Canadienne has now been established subject to official ratification. Several hundred individuals who have demonstrated an interest in Canadian Jewish history have been co-opted to membership.

As a result of much effort by Dr. Speisman, the Jewish Historical Society of Canada has arranged to meet at the prestigious Conference of Learned Societies at Universite Laval in Quebec City this June. Two academic sessions have been planned jointly with the Canadian Historical Association.

On June 1, from 9 to 11 a.m., David Rome of Montreal's Concordia University will present a paper on "The Implication of the Jewish School Question," and Michael Brown of York University on "France, the Jews and French Canada before 1914."

At 1 p.m., Speisman will chair a symposium on the writings of Canadian Jewish history with participants Saul Hayes of the Canadian Jewish Congress, journalist-historian A.J. Arnold of Winnipeg, Eugene Rothman of Carleton University of Ottawa and Stuart Schoenfeld of York University.

JUNIOR AND SENIOR KINDERGARTEN REGISTRATIONS IN NORTH YORK PUBLIC SCHOOLS

Pre-registration during May

Information pertaining to Kindergarten registrations in each school area will be distributed shortly by the Public School Principals. Parents who do not receive a copy of the Principal's notice by 30 April 1976, should telephone the Principal of the Public School in the area in which they reside.

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1) a) To enter **Junior Kindergarten** each child must have reached his/her **fourth** birthday on or before **31 December 1976**; or
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3) Parents who do not possess a birth certificate or legal proof of date of birth for a child who is a candidate for kindergarten are requested to obtain one before registration.
4) Birth Certificates for children born in Ontario may be obtained from: The Office of the Registrar General, Macdonald Block, Parliament Buildings, Toronto, Ont. M7A 1Y5. Telephone: 965–1687.

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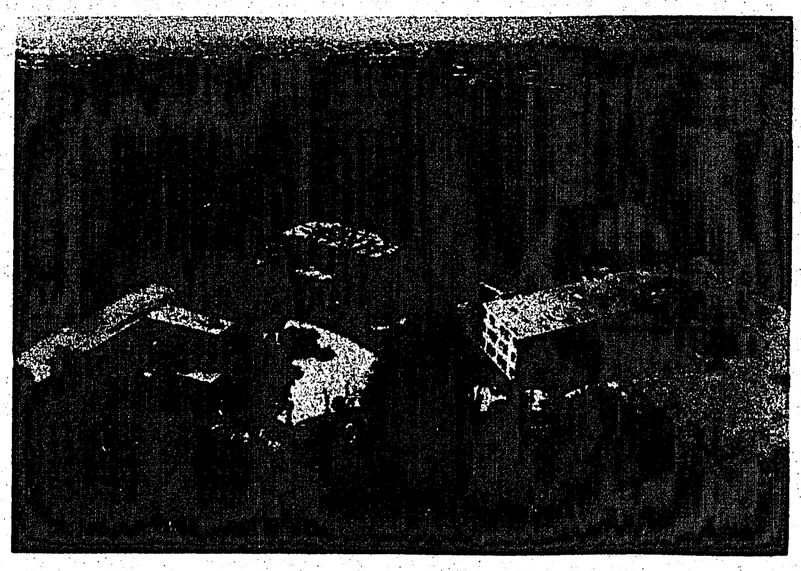

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Organizations and People

Grade nine girls at Associated Hebrew School ran a fashion show and tea for UJA. From left are Marla Kleinberg, Orit Steindler and Ruth Rotenberg.

Hebrew Academy students see UN session

voice of youth

By JEFFREY LIPSITZ

Upon our arrival here, the 50 grade 12 CHAT (Community Hebrew Academy of Toronto) students in the group, and Rabbi Howard Sacknovitz and Mr. and Mrs. Moshe Rubowitz, tour leaders, stormed two restaurants across the street from Yeshiva University in upper Manhattan, one called "Kosher Pizza," the other "McDovid's."

Having eaten, we toured part of YU's main campus. YU is the world's largest school of higher learning under Jewish sponsorship.

Next, we moved southward and visited the Jewish Theological Seminary, another great centre of Jewish education. We were privileged to be granted entrance into the Marcus Rare Book Room, adjoining JTS's library, believed to be the greatest collection of Judaica and Hebraica in the world.

Anna Kleban, who, through the stories she most willingly told, leads us to believe that she knows the history and background of each rare book in the library. She showed the group some of the books and manuscripts, including, because of Purim last month, unique copies of Megillat Esther in all shapes, sizes and colors and from all dates and countries of origin, as well as a letter sent by Maimonides, fragments of the Cairo Geniza, Sholom Aleichem in Chinese, and the oldest manuscript in the possession of the library, a deed of sale of property in Hebrew from the year 831.

Next day, we headed to the Lower East Side for several enjoyable hours of shopping in stores owned by people of Jewish, Puerto Rican, Italian and probably every other imaginable origin.

Later that afternoon, after visiting Temple Emanuel, the world's largest Jewish house of worship, we toured the Jewish Museum not far away and then walked down Fifth Avenue.

The next morning was to be our last before returning home.

As the Security Council was in the middle of its debate on the West Bank and Jerusalem, which was the first time Israel and the PLO have confronted each other directly in that chamber, we made the United Nations our first stop after breakfast.

The tour of the building was most impressive. All of us knew, however, perhaps better even than the tour guide, what that building overlooking the East River is worth.

Arriving at the Security Council an hour after the debate was to have begun, the 15 of us who managed to secure tickets (the rest began their free time early) waited another hour until the delegates were seated and the deliberations actually begun.

We listened quietly, though rather impatiently, as the delegates from Guyana and Tanzania, who know far less about Jerusalem and Israel than I do about Guyana and Tanzania, told Israel to get out of the territories which, they said, she occupies. The delegates from Sweden and Britain followed, echoing the same message in much the same unfriendly tone.

Israeli Ambassador Chaim Herzog and three other members of the Israeli delegation sat next to — actually at the opposite end of the narrow horseshoe from — the PLO's representative, who sat alone for the half-hour which the meeting lasted, before a luncheon recess.

Upon leaving the UN building, we tried to decide where to have lunch and which way to head to do our shopping. Across the street, we noticed, at the tall building of the U.S. mission to the United Nations, a group of people, some wrapped in prayer shawls, were sitting, chanting slogans and singing.

We crossed the street and joined the protest when we learned this was a group of YU and Stern College students, with some of their rabbis, who had assembled to show their extreme displeasure at U.S. Ambassador Scranton's speech calling Israel's control of the West Bank and East Jerusalem an "illegal occupation."

Zim Line opens offices in Toronto and Montreal

TORONTO — On April 1, 1976 another milestone in the history of Zim Israel Navigation Co. Ltd. of Haifa, Israel was reached. On that date, offices in Montreal and Toronto were opened under the name of Zim Israel Navigation Company (Canada) Ltd.

From a very modest beginning on June 7, 1945, Zim, Israel's national maritime company, has grown to be one of the world's largest merchant fleet operators. Lines of many names operate under the ZIM house flag, making it a noteworthy member of the world's cargo fleet.

Of particular importance to Canadian importers and exporters, and readily known to many in international trade since its inauguration in 1972 is Zim Container Service. The very word, "ZIM" — a Hebrew word from the Bible, meaning large vessel — aptly describes the six modern, fully containerized vessels of the line, which, with twice-monthly regularity are bathed by the waters of seven seas between Haifa in the Mediterranean and Hong Kong in the South China Sea. These vessels are 680 feet long, with a beam of 105 feet and a service speed of 25 knots.

The six fully cellularized vessels of the line, handling only 40-foot containers, operated on a twice monthly schedule, commencing from Haifa via Mediterranean ports to North America and Jamaica then on to the Far East. After reaching Hong Kong, they retrace their course back to Haifa. Twenty-four countries are served through 31 ports, of which 13 are direct calls and 18 by feeder services.

via ships, rail or truck connections. Feeder service is an expression to describe the extension of the container service to ports off the main line of service, and permits the collection or distribution of cargo in containers beyond the ports of call of these large vessels by sea or by land transportation.

More recent extension of feeder services has carried Zim containers to and from Iran, Romania, Yugoslavia as well as the Philipines and Singapore.

Zim Israel Navigation (Canada) Ltd. is headed in Canada by Capt. H. J. Jakobsons, president, with A. Aksic, vice president and A. Wagschal, manager of sales and marketing. In Toronto, V. W. Costello is general manager; Ontario and H. M. Roth is manager of sales and marketing.

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RAIZY TURIN, Eitz Chaim, *First — Advanced Hebrew Senior Division.*
ROBERT GOLDBERGER, Or Chaim, *Second — Advanced Hebrew Senior Division.*
BAILA WEINSTOCK, Eitz Chaim, *Third — Advanced Hebrew Senior Division.*
STEVE JACOBS, Or Chaim, *Fourth — Advanced Hebrew Senior Division.*

TOBI HENDLER, Eitz Chaim, *First — Advanced Hebrew Junior Division.*
GLENN STARKMAN, Bialik, *Tied for Second — Advanced Hebrew Junior Division*
RHONA LEVIN, Bialik, *Tied for Second — Advanced Hebrew Junior Division*
RICHARD FINKELSTEIN, Bialik, *Tied for Third — Advanced Hebrew Junior Division*
SARAH WOLFE, Eitz Chaim, *Tied for Third — Advanced Hebrew Junior Division*
BARUCH WOLFE, Eitz Chaim, *Fourth — Advanced Hebrew Junior Division.*

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Please place your garbage out for next regular collection day.

There will be no collection of bulky articles and newspapers on Wednesday, April 21, 1976. These will be collected Wednesday, April 28, 1976.

Your co-operation in placing your garbage out for collection on the proper day will be appreciated.

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The importers of the Kosher Slaughtered Poultry are undercutting the local market to eliminate competition. With the collapse of the local Toronto Sh'chita industry, prices will automatically skyrocket because of virtual monopoly.

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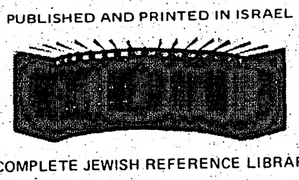

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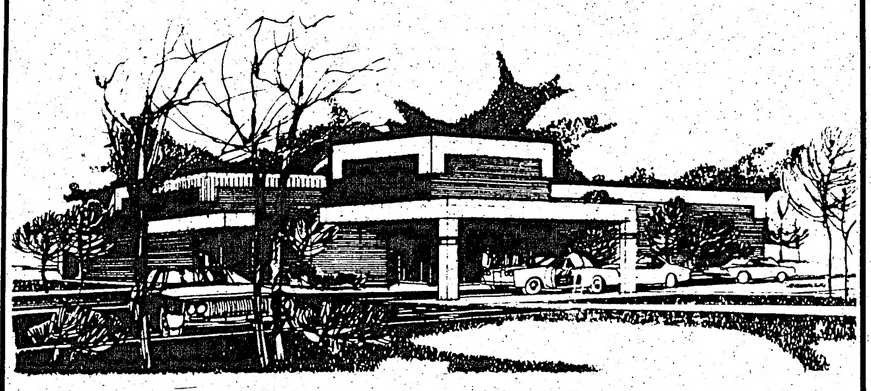

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From the Arthur Rothman Fine Arts collection comes these drawings. At left is the Passover of the Portuguese Jews. It was drawn from life by B. Picart. At the right is shown woman distributing leavened bread in various places for her husband to discover.

'Vociferous Moroccan minority conducts anti-Israel campaign'

MAJORITY OF FRANCE'S JEWS ARE NORTH AFRICANS

By JACQUES MALEH

PARIS —

Of the half million Jews who lived in North Africa for centuries and whose presence there goes back to before the destruction of the Second Temple of Jerusalem, fewer than 1,000 still remain today in Algeria (out of a former 150,000); 17,000 in Morocco (out of 285,000); and fewer than 5,000 in Tunisia (which had a population of more than 100,000).

It was, in fact, in 1954, when internal autonomy was accorded by France to Tunisia, that the first Tunisian Jews decided to leave the country for France or Italy. Some 100,000 Jews emigrated when Tunisia became fully independent in 1956. Half of them settled in France, the rest in Israel.

At the same time Morocco, which was the biggest Jewish centre, comprising 285,000 Jews, decided to join the Arab ranks against the Jewish state. As a result, more than 190,000 Jews left for Israel and 70,000 others for France.

Fewer than 1,000 Jews remain today in Algeria. The majority are elderly.

As a result of that mass exodus, about three-fifths (some 350,000) of today's Jewish population of France, which numbers about 600,000 people, is made up of North African Jews.

Their integration in French society was rapid, smooth and always successful. For the young people, especially, who found their way quickly in all aspects of life, integration was easy, and one may add, even too easy, at a point where assimilation tended to separate them from Jewish tradition and Jewish life. It even led to many youngsters marrying out of the faith and trying to live "a la Francaise".

On the cultural side, integration was also successful. North African Jews shared in the creation of many new communal centres in Paris and the provinces; in the opening of new communities and new synagogues, and in the revival of many others, especially in historical centres such as Troyes, Carpentras, Toulouse and Avignon.

Despite their exodus, North African Jews, 25 years later, remain faithful to their old traditions and religious customs. Family life follows the old patriarchal pattern. Rabbis, ministers and mohelim pursue their teachings and work unceasingly.

According to a recent census, about 40% of marriages by North African Jews in France is with Ashkenazim.

In their support of Israel, North African Jews almost in their entirety, have been, and are unconditionally committed to the help, of the Jewish state. On the political side they have always shown imagination and self-dedication in the daily struggle against Arab and Palestinian propaganda. They are well represented at demonstrations.

But, while Tunisian and Algerian Jews can be said to be 100% committed to Israel, a discordant note can be heard among Moroccan Jews, particularly among young people who immigrated from Morocco with their parents or who arrived in France from Israel in the past two or three years.

An active and vociferous minority is conducting an anti-Israel campaign under the pretext that Moroccan Jews are being discriminated against by the "Ashkenazi establishment" there.

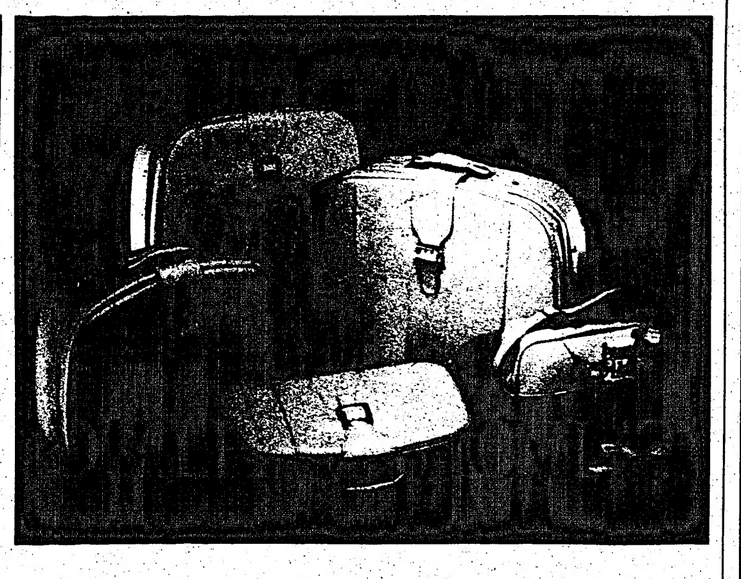
They not only accuse all Israeli governments since 1948 of having done nothing to help Oriental Jews, but allege that they have prevented poor Sephardi elements in the state from enjoying a decent life. They accuse the government of regarding them as second-class citizens despite the fact that they constitue a big majority of the population.

The irony of such a campaign is that a number of left-wing Israeli journalists in France are extending a helping hand to these "Sephardi rebels", some of whom have just left Israel.

The situation was made worse recently by the publication of a monthly magazine entitled **Minorites** (Minorities) — an organ of the Black Israeli Panthers, and the voice of the dissatisfied Oriental Jews in Israel.

The publication, probably as a cover, also takes the side of other "minorities", such as the Breton, the Occitans and the Normands. It also supports leftwing ideological associations aimed at the downfall of capitalism and liberalism.

The majority of Sephardi Jews here, including all the North Africans, as well as local French Jews, are dismayed at the new and regrettable agitation.



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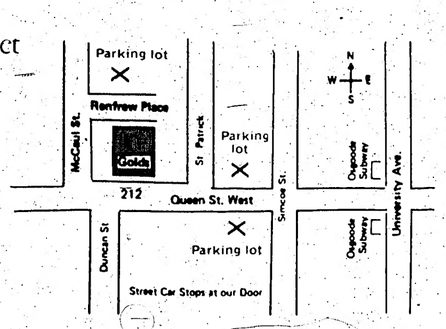

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Larry Solway

'Probing occasionally infuriates viewer and interviewee'

Solway's style of 'psychiatric scalpel' interview combines indispensable entertainment, insight

By Sheldon Kirshner
Staff Reporter

TORONTO —

Critics claim he lacks the smoothness of a Pierre Berton or the urbanity of a David Frost.

But almost all are agreed that Larry Solway, his flaws notwithstanding, is one of the best TV interviewers in Canada.

By his own admission, the 48-year-old, suntanned native of Toronto prefers the jugular, or "psychiatric scalpel" approach when he quizzes guests on **The Larry Solway Show.**

Solway's probing style, which occasionally infuriates viewers and interviewees alike, may not endear him to the masses of Canadians who watch his Screen Gems program, which is sold to stations across Canada. His detractors grudgingly admit Solway's two-year-old show is well worth watching because it offers two indispensable plusses — entertainment and insight.

For Solway, who has been a radio announcer, time salesman, copywriter and radio station manager, the show has been fun, educational, if not somewhat frustrating at times.

He's met many personalities: hockey players, authors and scientists. Yet he is highly reluctant to say which interviews he found most interesting. "I hate being asked that question," he snapped. "I can't figure it out." Upon reflection, however, Solway conceded that some of his most "exciting" guests were mimist Marcelle Marceaux, writer Joseph Heller (**Catch 22**) and scientist Rene Dubois ("a colossal figure.")

Solway's executive producer and his researchers decide who will be interviewed, but on occasion he chooses the subjects. Many of his guests are writers, and they are invariably startled that he even bothered to read their books.

For Solway, it is clearly an educational experience to read the 50 or 60 books the show demands of him every year. "I want to enjoy the interview," he says.

He rarely talks to a guest before an interview, but sometimes a researcher will meet an interviewee days or weeks before the taping session in an effort to familiarize Solway with the subject.

Since Solway always tries "to get into" a person, it is hardly surprising that his tough questions irritate some of his guests and ultimately frustrates him as well. Actor John Voight, of **Midnight Cowboy** and **Deliverance** fame, complained off-camera that, had he known of Solway's tendency to dig, he would not have come on the show.

But secretive guests are not the only problem, Solway says. He encounters difficulties when actors or actresses, accustomed to superficial banter, are assaulted by numbing questions which they are either unwilling or simply unable to answer. Then there are actors who, though intelligent, are not used to talking without a script.

Although **The Larry Solway Show** keeps him up to his neck in work, he manages to do other TV projects. For example, he has completed writing and hosting a series of eight specials for the CBC called **Our Fellow Americans,** which will be telecast starting in May.

"It's not a sombre, public affairs program," he said. "The world is not waiting for another scorching expose of America. My approach isn't 'I hate America.' They've got enough pain. I didn't avoid things but I didn't go looking for them."

Our Fellow Americans, he disclosed, in a behind the scenes look at the United States — a human rather than political or economic document. Solway interviewed a host of varied personalities: New York Mayor Abe Beame (with whom he toured a pickle factory); simple-minded segregationist Lester Maddox (who showed off his black employees); and Bunker Hunt (the richest man in the United States, who granted him the only interview he has allegedly ever given.)

His series on the United States will undoubtedly be far less serious, or controversial, than **The Larry Solway Show** or, for that matter, the "hotline" radio show he did on CHUM. That show all but destroyed his radio career, he says.

The trouble began after he aired a number of shows on sexual failure. "Some thought it was in bad taste, and the station panicked," he recalls. A complaint was lodged with the CRTC by an irate citizen, and the ensuing controversy effectively finished him at CHUM. Solway resigned, but CHUM asked him to stay on. It was too late in the day for amends, he says. "It was like phoning a widow after the funeral and asking her for a date."

In retrospect, he has no regrets about his days as a brash open-liner. He admits he was a bully, a "kind of the intellectual fascist" and that he robbed people of their dignity. But he stoutly defends himself by saying his roughshod style was "appropriate for the times."

Solway, whose wife Shirley is a talent agent and whose 22-year-old son, Joe, is a film editor, thus appears to be a man who suffers little from remorse. But there is also a soft, sentimental side to Solway the public never sees.

The dreamer in his iron-clad soul yearns to be a top musician. "I have fantasies of going to Massey Hall to replace Andre Segovia," he says dreamily.

In his office, there is a guitar and a sheet of music on a stand that demonstrates his keen interest in music. But, as he himself would probably readily admit, he does not belong in a concert hall. For Larry Solway, the cut and thrust of hard-hitting conversation is probably more self-satisfying.

Murray Soupcoff --specialist in satirical comedy

By WANDA WINTROBE

Murray Soupcoff

TORONTO —

Murray Soupcoff, 32, describes himself as an introvert. But his ideas and writings belie this impression completely.

A specialist in topical satirical comedy, Soupcoff is co-author of **Good Buy Canada** plus creator and producer of CBC radio's popular Friday evening show **Inside From The Outside.**

His book, an answer to **Mad Magazine** in Canadian terms, lampoons Pierre Trudeau, Pierre Berton, Charles Templeton and Fred Davis among other notable Canadians. It presents: the ultimate CBC drama disaster headlining talents from every national television series that bombed, the premeds coloring book, the North-American pollution preview, as well as Walter Gordon's confession that he secretly watched **Hawaii Five O.**

Soupcoff has come a long way from his University of Toronto days where he earned an MA in sociology with the intent of spending the rest of his years as a professor. Rejecting an offer to join the teaching staff of York University, he turned instead to his first love since childhood — writing sketches.

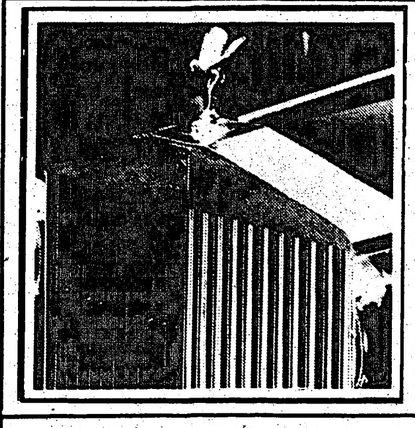
Soupcoff's current radio presentation, **Inside From The Outside**, enjoying its seventh year in production, stars Barbara Hamilton and Max Ferguson. It is considered one of the top 10 radio network shows out of 70 CBC offerings and has been nominated for the Radio ACTRA Awards of 1975.

Because the program's content is topical material, Soupcoff and his co-writers work under constant pressure. Scripts can only be prepared two weeks ahead — and then often updated, close to schedule deadline. He edits the scripts, picks the music, sets the sound effects, directs the show — then edits the tape.

Producer Soupcoff calls it a "precarious business". Should one of his three writers come up with empty hands one week, he must be ready to either motivate or finish the job himself. Therefore, he never stops listening to radio news broadcasts and scrutinizing newspapers.

Not content with his present showbiz success and tensions, Soupcoff is planning to unveil an hour-long weekly current affairs television production, half-satirical and half-straight in format.

What makes Murray Soupcoff run? Is it that daily hour swim? Perhaps it's the tape recorder repeating the same musical selections over and over while his head turns out thoughts to the beat? Or is it love for his patient, understanding wife, Bonnie and his two-year-old daughter, Marni Joanne?



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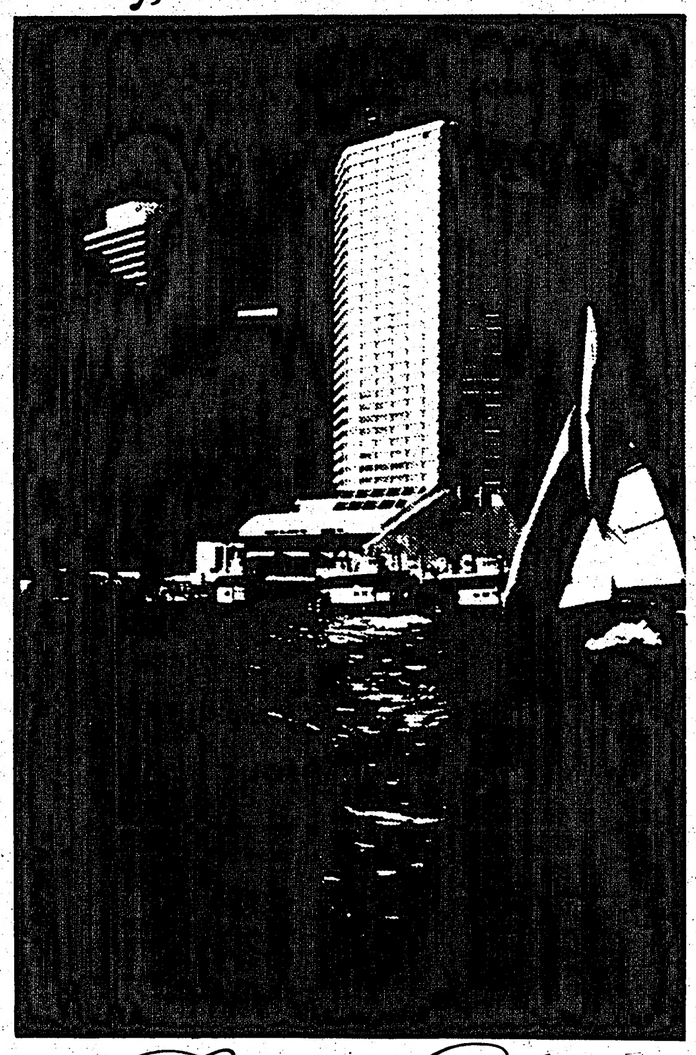

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HAPPY PASSOVER

With inflation, schools face 20% decrease

Israeli universities are facing cutbacks in building programs, professors, students

RAMAT-GAN — Israel's seven universities and their 50,000 students are in for some difficult times beginning this year. The institutions will have to freeze all new building programs, increase tuition fees appreciably, eliminate some departments and faculties, dismiss teachers and administrative personnel and cut all other expenses to the bone. Many students, who will not be able to afford the increased fees, may have to drop out.

This is the "pessimistic but realistic" estimate of Matityahu Adler, chairman of the committee of the general directors of Israel's institutions of higher learning and for the past 13 years director-general of Bar-Ilan, Israel's only religious-oriented university.

The cutbacks, which the universities have already begun to implement this year, are necessitated mainly by the government's decision to reduce sharply its support for Israel's universities. Until now this covered, together with allotments from the Jewish Agency, some 75% of university budgets.

The 1976-77 government allotment (beginning April 1) for Israel's institutions of higher learning will amount to about $175 million; nominally, a 5% increase over the previous year but actually a 17-20% decrease, Adler points out, because of Israel's annual inflation rate of at least 22%.

Since some 65% of the universities' budgets go for paying salaries to teachers, administrative and maintenance staffs, the main cuts will have to be made at their expense. The only way, therefore, in which the universities will be able to continue functioning effectively, Adler declared, is by increasing each person's work output without additional compensation.

The most painful move dictated by the times, Adler says, will be a large increase in tuition fees. Today, tuition fees in the universities are relatively low, about $370 annually, lower in fact than high school fees. In the latter case, however, a graded scale is used according to the parent's ability to pay.

This can be tried at the universities but will be hard to implement since college education is not mandatory and the result, says Adler, is likely to be a drop-off in enrolment beginning this coming fall. As it is, tuitions today contribute only 7%-8% to the universities' budgets.

The situation is bad for Israel, which has consistently managed to maintain a qualitative superiority over its Arab neighbors. Even so, the proportion of Israelis attending university out of the total Jewish population of 1.7% is lower than the Western European average of 2% and the American average of 4%, Adler points out.

The only solution, the Bar-Ilan director-general feels, will be to direct more scholarships towards the students with the least means and expand the alternatives of evening classes to enable students to support themselves at the same time. The other approach is to make every effort to increase contributions from abroad.

Since these are generally for building purposes and not for running costs, however, contributors will have to be convinced to redirect their funds as much as possible. The government, which generally contributes 50% to building programs, has this year stopped allotments for all new building projects in the country's universities. In effect, Mr. Adler points out, its policy is to concentrate its limited funds towards the country's elementary and high schools

Toronto photographer Jacob El-Baz stopped at the Western Wall to capture this bar mitzvah scene. Many are now held at historic spot.

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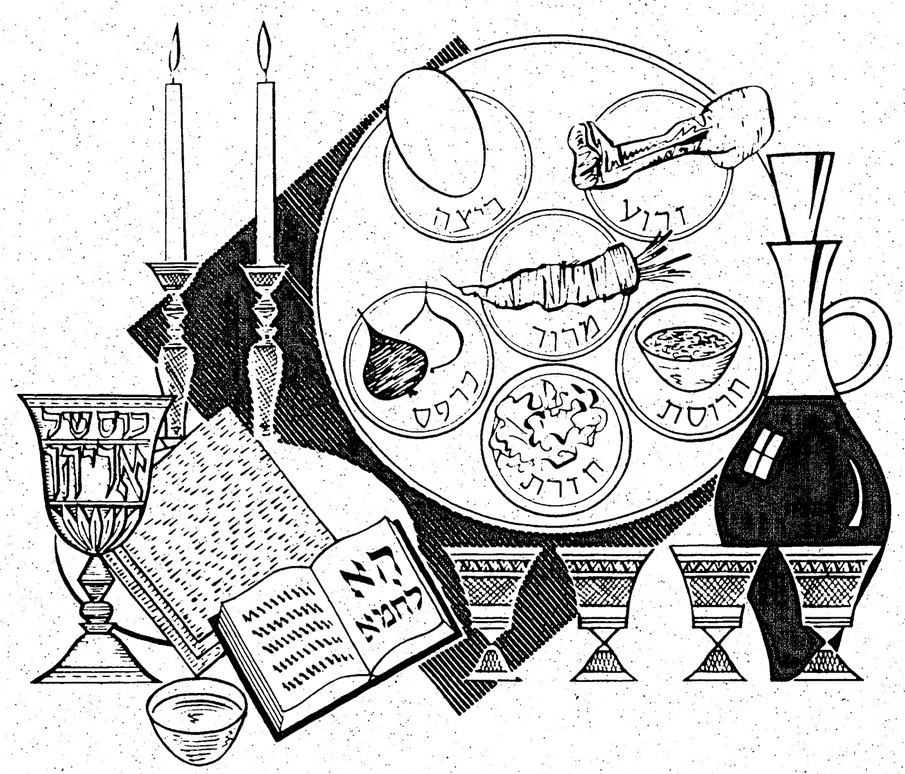

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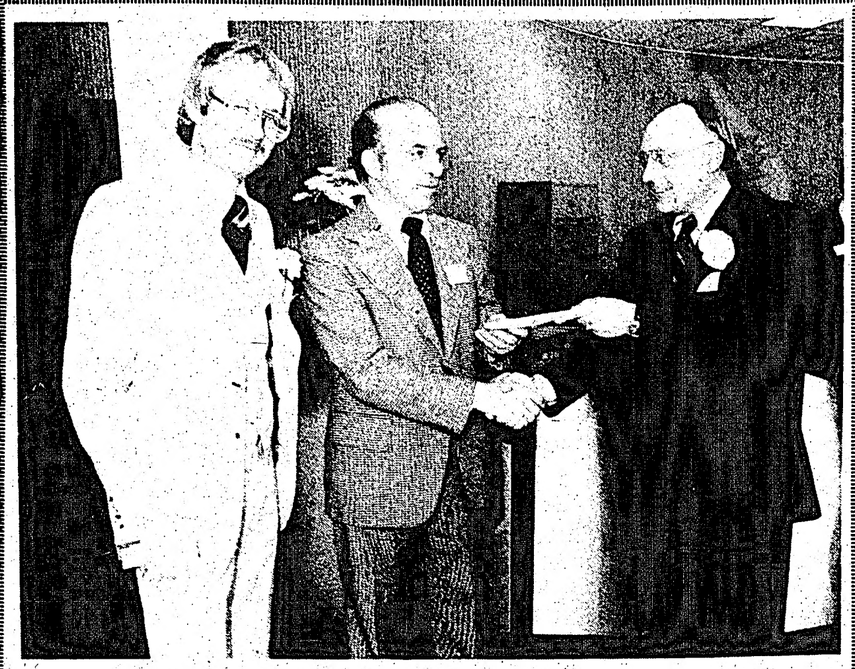

Sam Smyth (right), assistant branch manager of Royal Trust, Toronto, presents cheque of $1,000 to Jack Jacobson, executive director of the Canadian Friends of Hebrew University. Presentation took place at opening of first service office of Royal Trust in North York. Manager Doug Farley looks on.

Field work done with communal agencies

University offering innovative degree

By NANCY SCHWARTZ

TORONTO — An innovative master's degree program is being offered by Yeshiva University's Wurzweiler School of Social Work in co-operation with 50 Jewish communal agencies across Canada.

The new "Block Education" program allows students to do field work at hometown Jewish agencies from September through May and take blocks of formal classroom study in New York City during the summer.

According to Dr. Lloyd Setleis, dean of the Wurzweiler school, the new approach is designed for students, living in distant areas from New York, who are interested in Jewish community services in their own area and for people now employed in Jewish agencies who desire graduate training. It would also meet the needs of students from New York who are interested in educational or career opportunities in other parts of the United States and Canada.

Wurzweiler offers the only graduate social work program under Jewish auspices in a university setting. Applicants are screened to their commitment to Judaism in addition to their marks and personalities.

Ben Mayer, director of Toronto Hillel, feels that the inclusion of Wurzweiler graduates on the staff enables an agency to work with Jewish clientele in the most professional way.

Mayer pointed out that a Wurzweiler graduate, because of his background and extensive field work training, would be able to focus on special problems within the Jewish community better than someone who received his MSW through another university.

Hillel is one of six agencies in Ontario participating in the program which will begin June 21, 1976. The other agencies are: Baycrest Centre for Geriatric Care, Jewish Vocational Service, United Jewish Welfare Fund, the YMHA and the Jewish Family and Child Service.

Lyons said that a Wurzweiler graduate could properly counsel an Orthodox couple having marital problems and that he or she would appreciate the intrinsic relationship between Jewish parents and their children.

Applications for the first of three summer sessions may be obtained from Dean Setleis at the Wurzweiler school in New York. The deadline for receiving applications for the first session is May 1, 1976. Additional information may be obtained by phoning Ben Mayer, Walter Lyons or George Auerback, who is head of the team division at the YMHA.

Black Panther leader claims
Israel's education system slanted

By GEOFF BARRY

MONTREAL — Israeli Black Panther leader Shalom Cohen attacked the existing social conditions for Sephardic Jews and implied that the educational system is geared toward the needs of Ashkenazi Jews in Israel, in his McGill University address.

The Black Panther Party of Israel was formed in February, 1971 in Musrara, a poor working-class section of Jerusalem inhabited mostly by families of Jews from North Africa. It began as a protest movement contesting slum conditions and the general indigence of the North African Jews.

The party expressed concern for the ominous gap which they saw developing in Israel dividing the affluent segment of the country and the working class.

Cohen elaborated on this point. "What makes this gap of special significance — and even danger — in Israel is that those on the poor side of the dividing gap are almost exclusively from the "Oriental communities", that is Jews from Arab-speaking countries."

Cohen, a former member of the Knesset, cited numerous statistics for the purpose of clarifying these conditions in Israel. He said that while the Sephardi presently constitute 50% of the population of Israel, and the Ashkenazi represent the other half, the educational system is fraught with numerous inconsistencies.

For instance, in elementary schools throughout Israel, 62% of the children are Sephardic; in secondary school, 18% of those who graduate are Sephardic; at the university level, 4% of those students who successfully complete their program are Sephardim.

As a result, the Sephardi, culturally, economically and educationally deprived, are forced to seek employment in occupations requiring minimal skills.

Cohen also spoke at length on the history of the Black Panther Party. "It took more than two years of the Black Panthers to make the transition from a street protest movement to a political organization.

"In December, 1972, we decided to take part in the forthcoming parliamentary elections, and later joined with the Israeli Democrats to form one party. The aim of our party became the consolidation of a democratic regime in Israel, to ensure the rights of every citizen and the state's security and welfare, and to eliminate all discrimination."

Sharing the dais with Shalom Cohen was Saadia Marciano. Marciano, a member of the national secretariat of the Black Panther Party, addressed the audience in Hebrew. He provided background on social conditions in Israel today.

While on his speaking tour, Cohen is seeking support for Sephardic causes in Jewish and non-Jewish communities.

Russian emigrants prepare parcels with matzah shemura at Kfar Chabad in Israel.

Maurice Seigel

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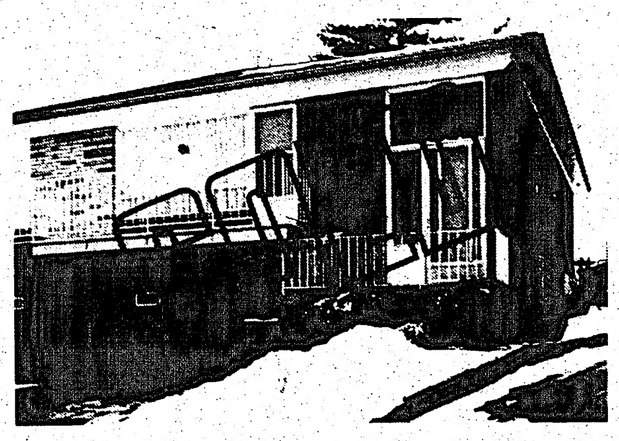

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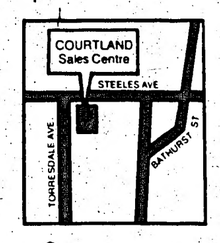

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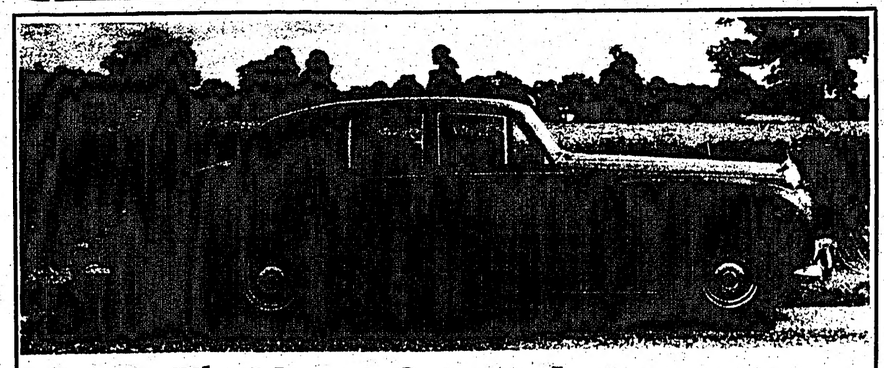

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Henri Barass, artistic director of Montreal's Place des Arts, joins Ruth Lazarus, program director of Canadian Jewish Congress Eastern Region, unpacking an ancient lyre. It will be part of Jewish Music Month exhibit at the Place. (Canadian Jewish Congress photograph)

Jewish Music Month sponsors exhibit of ancient instruments

By JANICE ARNOLD

MONTREAL — It's been an ordeal getting them here — almost three years to be exact — but they've finally arrived.

Over 100 of the world's oldest idiophones, membranophones, aerophones and chordophones, some dating as far back as the Third Millennium B.C., others only to the Byzantine Period of the fifth and sixth centuries, are making their first appearance in North America.

If it all sounds Greek to you, you're wrong. It's more precisely ancient Hebrew. An exhibition of musical instruments found during archeological digs in Israel over the past two generations and those reconstructed from records of the period are on display at Place des Arts to April 19 as part of the events scheduled for Jewish Music Month.

The instruments are from the Haifa Music Museum and Amli Library and had travelled to such outposts as Australia, Holland and Thailand but never to this continent until Ruth Lazarus, program director for Canadian Jewish Congress, Eastern Region, set out in 1973 to bring them to Montreal.

Her interest in the exhibit began when Dr. Sabina Ratner, a musicologist at Vanier College and now chairman of the Jewish Music Committee, told her of the existence of the Haifa museum. Mrs. Lazarus visited the museum herself and was "absolutely taken by their astounding beauty". She then began correspondence with the museum's director, Moshe Gorali, three years ago.

"I think it's a shame that North Americans have lacked the imagination up to now to have such an exhibition here," said Mrs. Lazarus.

The priceless instruments are in the foyer of the Salle Wilfrid-Pelletier theatre of Place des Arts in showcases borrowed from Man and His World. The arrangement and handling of the pieces was turned over to Henri Barass, artistic director at Place des Arts.

The collection includes primitive everyday items such as rattles, bells and cymbals to elaborate shofars, lutes and lyres used for religious ceremonies in the Temple. Reliefs, mosaics and coins depict ancient peoples playing various instruments are also to be seen.

It was hoped that the exhibit could have been sent to other cities in Canada but will instead be going to Mexico after leaving Montreal.

Scheduled as well for Jewish Music Month throughout April is the performance of a cello composition entitled **Shofar** written especially for the event by Alexander Brott, **Preamble for a Solemn Occasion** by well-known composer Aaron Copland will be done by the Montreal Symphony Orchestra, and a trio of three women musicians will play **Love of Man Through Music**, at the Samuel Bronfman House.

Drug addicts

JERUSALEM (JTA) — Attorney General Aharon Barak has told the cabinet that according to estimates by the Health Ministry, there are about 1,600 chronic drug addicts in Israel and about 100,000 persons use drugs, mainly hashish, but are not categorized as addicts. He also noted that Israel has no facilities for curing drug addiction except in mental hospitals, and many persons desiring a cure refuse to be placed in mental institutions.

Barak appeared before the cabinet to elaborate on his recent report on drug use and abuse in Israel, a subject that made the headlines recently when the use of drugs by high school students was revealed. The public was shocked to learn that the drug users came from affluent homes as well as from poverty families, and that drug pushers were active at many schools.

Barak stressed that the figures contained in his report were only estimates, but he noted that they were not static. He estimated that the number of chronic drug users increases by about 150 persons a year. The attorney general called for a clear national policy to deal with the problem and recommended the establishment of a central narcotics bureau to formulate policy and combat the use of narcotics, especially hard drugs.

He also urged the establishment of drug clinics where addicts could seek cures without the stigma of being committed to a mental institution. Barak noted that drug use rose sharply in Israel after the Six-Day War.

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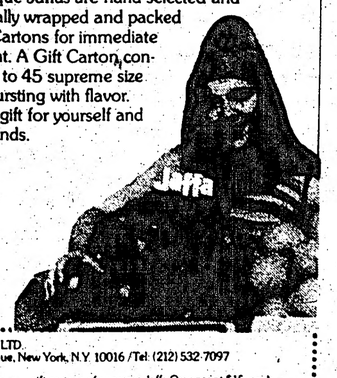
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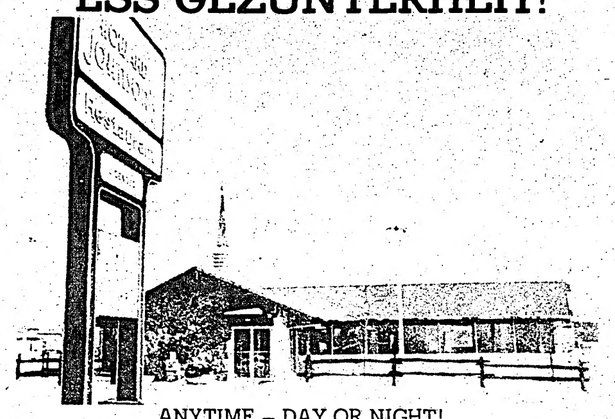
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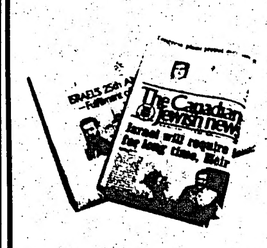
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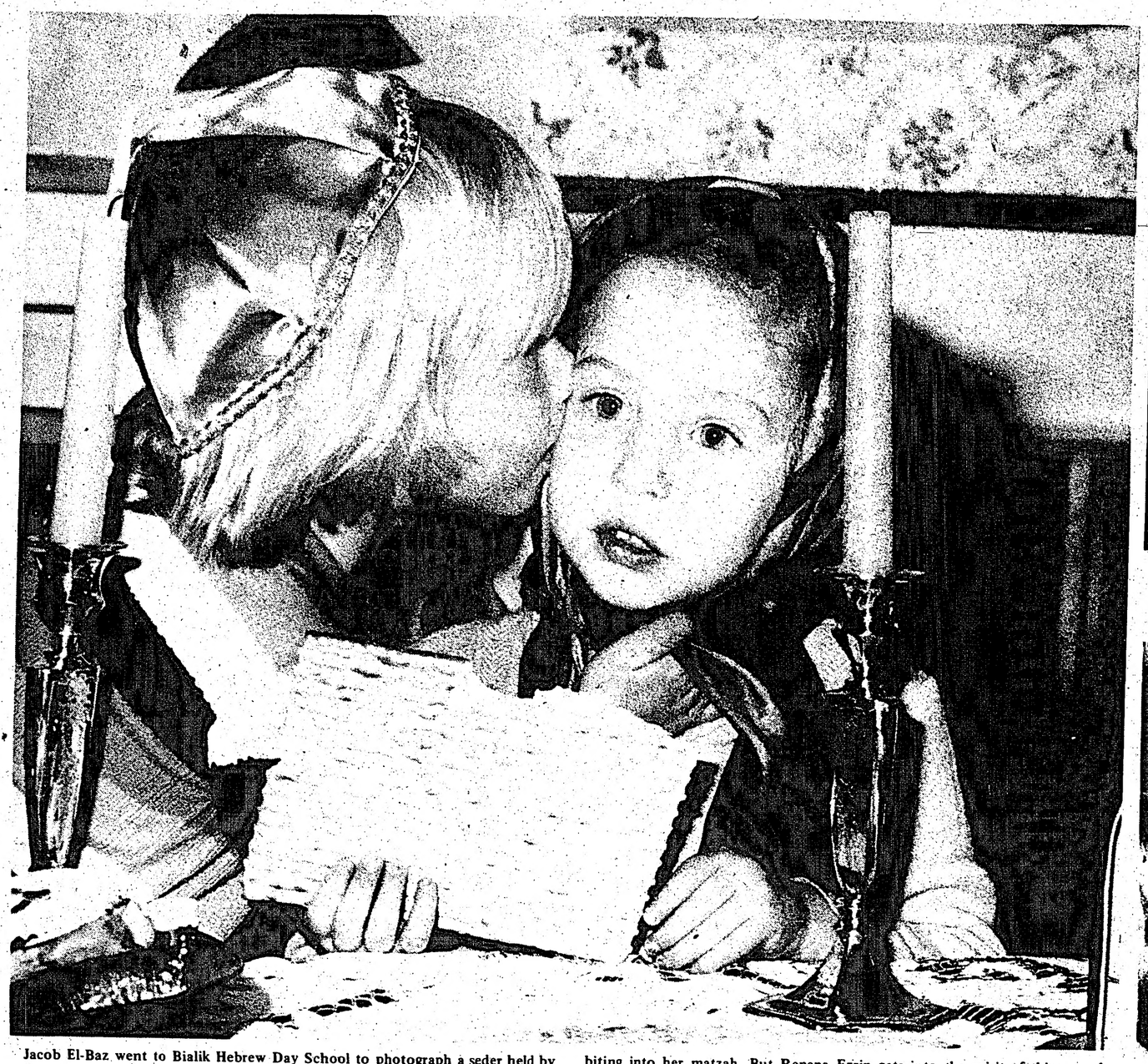

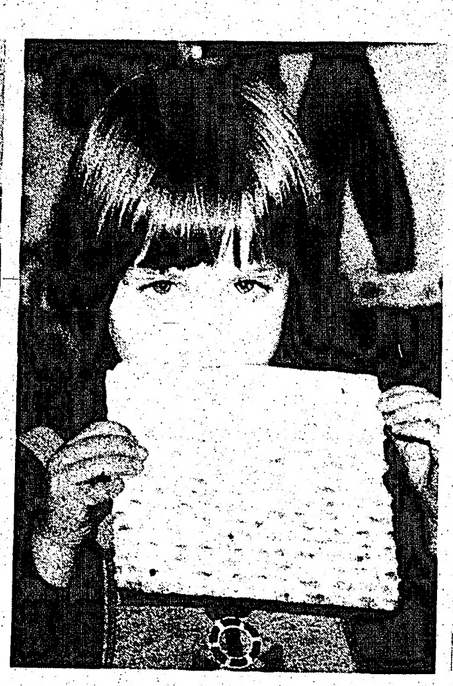

Jacob El-Baz went to Bialik Hebrew Day School to photograph a seder held by the children. Above, Jay Davidson gives Shelli Baltman a thank-you kiss after she shared her matzah with him. Annette Mozes, 4, seems a bit hesitant about biting into her matzah. But Renana Ezrin gets into the spirit of things as she enthusiastically gets into her Passover tray of goodies. Saying the kiddush is Yonan Mintz while Sigal Bar Nes takes in the proceedings at the seder table.

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Women's Division of UJA schedules two massive telethons to complete this year's canvass

TORONTO —

The women's division of the United Jewish Appeal has scheduled two massive telethons — on April 25 and May 2 — with the aim of completing the 1976 campaign.

More than 2,500 women will be called by some 80 phone canvassers, working out of UJA headquarters, 150 Beverley St.

Beverley Gordon, women's division chairman, said 2,000 of the women to be called have made contributions in the past but have not yet pledged this year. Another 500 prospects, culled from the lists of golf and social clubs and synagogues, will be canvassed for the first time. All have been notified by mail to expect a call.

Mrs. Gordon said 9,500 gifts have been received to date, totalling $1,200,000. Gifts are averaging a 20% increase over last year.

"We are very pleased with the results so far," Mrs. Gordon said, "but we will keep up our efforts until every woman on our list is canvassed. Israel and the local community urgently need our help and it is only fair that the response comes from the total community."

Mrs. Gordon said that more and more, women are willing to make their own commitment and the story that "my husband gives at the office" is heard less frequently. "This is an important trend," she said, "and I have no doubt that soon every woman will be giving on her own."

Reviewing the progress of the campaign, Mrs. Gordon said a special effort was made this year to increase the list of contributors and the success of this is indicated by the fact there are 1,163 new gifts so far this year. A new division in Thornhill produced many of the new names.

She said telethons have played an important part in 1976 and noted that this segment of the campaign is up 43% over last year. Nine hundred gifts were received for the first time through the telethons and these produced a total of $23,500.

Mrs. Gordon said the Ramah Chai division ($1,800 and over) is reporting a 28% increase over last year; Ramah ($1,000 to $1,799) is up 20%; Crown ($500 to $999) is up 5%.

NORTH AMERICAN PREMIERE FOR ISRAELI ARTIST

Eddie Bromberg (left) helps Nathan Zavier catalogue paintings of Israeli artist Moshe Bar-Am which will be shown for the first time in North America at Gallery Zavier beginning April 23. A percentage of all sales will go to Toronto UJA campaign. (See story Page 3, Passover supplement)

The schlemiel and schlemozel: misery brings forth humor

BY NANCY SCHWARTZ

TORONTO —

As the old joke goes, the shlemiel is someone who goes through life spilling things, and the shlemozel is the one he spills them on. There's a recognition in Jewish culture that even misery can bring forth humor — an apparent contradiction of laughing and crying at the same time.

Rabbi Witty

Rabbi Irwin Witty, speaking at a recent luncheon given by Beth Tzedec Synagogue's Chai club for senior citizens, described Jewish humor as irreverence and love, where intimacy is tempered with the merciless mockery of human weaknesses.

"Jews have certain foibles that become natural targets for humor," said the director of the Board of Jewish Education. He charmed his audience of 50 by telling stories exemplifying greed and self-centredness, stories that might begin in English but would inevitably conclude in Yiddish.

He spoke of the basic personality types that constantly reappear in Jewish humor — the shlemiel, the shnorrer and the shadchan, or matchmaker. Most humor is constructed around these personalities he said, but he added: "To be most effective, types should have counterparts that exaggerate the differences, such as the classic situation of a shnorrer and a miser.

A lot of humor deals with family relationships and the practical wisdom that often comes from the mouths of children.

Jewish humor and the Yiddish language have always been inextricably bound. Even now in Israel, when stories are told in Hebrew, there is a Yiddish inflection, noted the rabbi. "Yiddish makes its point through feelings, it is a visual language that strikes at the core of our heritage."

In our time, we've seen a revival of Yiddish popularity due perhaps to the literature of Isaac Bashevis Singer and Broadway shows like Fiddler on the Roof, based on the stories of Sholom Alechem. "It's becoming fashionable to speak Yiddish again — even in Japan a course is being organized by a Japanese professor who learned his Yiddish at Hebrew University in Israel," he said.

McMaster Jewish Students Association to embark on third year of existence

By SHLOMO PEREL

HAMILTON —

The McMaster Jewish Students Association ended its second year on campus with an evaluation of the past and plans to reach Jewish students more effectively in the future.

Founded in October, 1974, by a handful of students, the MJSA has done much to organize Jewish students at McMaster. It has had many social and educational programs, including onegei shabbat (Friday night celebrations), discussion programs, movies, Yiddish and Hebrew classes, an Elie Wiesel study group, meetings about Israel, and an occassional party. The group puts out its own newspaper, **Davka**, which has published five times, concentrating on Israel, the Holocaust, and on local Jewish student news.

At the evaluation meeting last month Charles Lebow, MJSA chairman, emphasized the need to plan an attractive program for the next academic year, a program which will mean something to the students. He said that the MJSA has built a foundation upon which many improvements can be made in the way of achieving a more meaningful Jewish life on campus.

The organization tends to take liberal, sometimes anti-status quo positions on issues. Thus the MJSA opposed Congress' decision to disband the Canadian Union of Jewish Students in the summer of 1975.

Gary Friedman, MJSA secretary, gave his ideas converting the group's three-room complex on campus into a Jewish student center. He explained that the MJSA centre could be made into a place where students really feel at home and to which they would come for studying and to meet other Jewish students.

Other members spoke about the need to improve the social program so that a greater atmosphere of friendship prevails amongst the McMaster Jewish students. There was a consensus that the social aspect of the organization had been overly neglected and that more should be done in this area.

The meeting itself was quite friendly and ended with everyone resolving to do more for the MJSA next year. On the next day, the group set up an Israel and Soviet Jewry table on campus. This, like the MJSA itself, is something new at McMaster. The students were asking all passersby to write postcards to the USSR, demanding Jewish national rights and the release of a certain prisoner. Literature on Israel and the Soviet Union overflowed the table.

The MJSA also sponsored an Israel solidarity-week in November, 1975. It has had several programs on the kibbutz and has encouraged students to spend time on a kibbutz. It published several articles on Israel, the anti-Zionist vote, and Syrian Jewry in the Silhouette, the McMaster student newspaper.

The MJSA has been an unaffiliated, completely student-run organization. Jewish faculty members at McMaster have expressed little interest in the group and are themselves unorganized. Previous to the MJSA, however, Sam Ajzenstat, a philosoph, professor, worked hard to try to organize a Hillel group, which although not continuing, did provide the MJSA with some active members. Especially helpful to the McMaster group has been Lenny Fritsch, shaliach to Friends of Pioneering Israel, who has assisted with almost all the Israel programs.

Although the group operates on a low budget, it has received financial help from the Hamilton Jewish Federation and Hamilton B'nai Brith.

Most of the Jewish students come from the Toronto area. The majority do not participate in the Hamilton Jewish community, but the existence of the MJSA enables them to have a Jewish life directly on campus. Yet this also is known to create problems.

Since these students come to Hamilton only to study, there is a constant struggle underway to maintain the students' involvement. Attendance fluctuates between 10 and 50 students, but it is thought that improving the social program will increase participation.

There are approximately 200 Jewish students at McMaster, most of whom have attended MJSA programs, and 75 faculty. The opening of the medical center brought with it an increase of Jewish students and faculty. Several Jewish courses are now taught at McMaster, and the hiring of two new professors of Jewish history is expected.

Soon to embark on their third year, the organizers of the MJSA look forward to a successful program in 1976-77 and to the continued growth of the Jewish student community.

Families to 'adopt' Refuseniks

By JO MIRA CLODMAN

OTTAWA —

Jewish families in Ottawa are planning to 'adopt' Jewish families in a Soviet city, says Temple Israel Rabbi Don Gerber. The 'Refusenik' families — Jews who have been denied permission to leave the Soviet Union — will be contacted by mid-April.

Odessa will probably be the city chosen, says Gerber. About 25 local families will participate writing letters and making phone calls to their Soviet 'families'.

"A Refusenik family already is taking a risk and now it's just a question of our telling the Soviets we know who that family is," says Rabbi Gerber. "Each phone call will be monitored by Soviet authorities, but we want it to be tapped."

Any violation of human rights will be reported to Jewish organizations, which will take the complaints to government officials.

Working to secure the freedom of Soviet Jews is an obligation, stresses the rabbi. "I don't know what was happening in the '30s and '40s in Canada, but I think if we let this happen in the '70s we will be sinning."

Rabbi Gerber anticipates that around $2,000 in Jewish community funds will be allocated for the program.

One phone call will be made every six weeks during regular meetings of the Ottawa group. Focusing on one Soviet city, rather than contacting Refuseniks throughout the country, probably will improve communication within the community.

CJC's chaplaincy committee helps sick observe Pesach

TORONTO —

Passover 1976 will be marked in many nursing homes, hospitals and institutions in Toronto and beyond through the efforts of the chaplaincy committee of Toronto Jewish Congress, spearheaded by Rabbi Sheldon Steinberg, chaplain.

Dr. Robert Disenhouse, chairman of the chaplaincy services, said that to be ill and alone at Pesach "is a demoralizing factor to be resolved by the activities of our committee."

The seders, using an abridged Haggadah will be conducted by volunteers well versed in the beauties of the Pesach. To help bring patients to these gatherings scores of young people have been recruited. Groups of dedicated women are taking the pre-seder surveys in hospitals. Foremost amongst them is the sisterhood of Beth Tikvah Synagogue whose past experience have validated the worthiness of this project.

A kosher for Passover TV dinner for regular diet is available in most hospitals. For further information call Ruth Resnick, Toronto Jewish Congress, Chaplaincy Services, 150 Beverley St. Toronto. Tel. 869-3811 (local 286).

TJC establishes gift program run by UJWF

TORONTO —

Establishment of a gift annuity program has been authorized by the executive of the Toronto Jewish Congress. The program will be operated by the Endowment Fund of the United Jewish Welfare Fund.

Under this plan, a person can make a capital gift to the Endowment Fund in exchange for a lifetime annuity. Because of special regulations governing such a program, which can be operated only by charitable organizations, the largest portion of the annuity is tax exempt. When the annuitant dies, the balance of capital remains with the Endowment Fund, or there can be a joint survivorship plan under which the surviving spouse continues to collect the annuity for his or her lifetime.

Citing examples of the benefits of the scheme, an Endowment Fund official said a single man, aged 65, who makes a gift of $1,000, will get an annuity of $100.22, of which the non-taxable portion is $64.10. Under a joint survivorship plan, a man of 65 with a wife of 62 gets an annuity of $91.80 per $1,000 gift and the non-taxable portion is $40.98.

The Endowment Fund official said the gift annuity is designed principally for men and women in their 60s or early 70s. "Mainly," he said, "the plan is suitable for those who can't afford to make a capital gift to the Endowment Fund because they need an income. The gift annuity helps take care of the situation."

He said the assumption is that 65% of the capital contribution will be left for the Fund.

'JIMMY, MY GRANDSON, THE RADIO DISC JOCKEY'

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO —

When Jim Stromberg's immigrant grandmother discovered that her only grandson wanted to be a radio disc jockey, she sighed as only a Jewish mother can. "You're too big, Jimmy," she said with a heavy heart. "You'll break the horse's back!"

Stromberg's concerned grandmother might be forgiven for having confused a rock broadcaster with a nimble jockey. There aren't many Jews in the field and, besides, Jewish grandmothers and mothers invariably look to the glorious day when their sons and grandsons will become doctors, lawyers or even aerospace engineers.

But Stromberg, or Terry Steele as he is popularly known to his youthful fans on CHUM radio, had no such aspirations. After he was released from the American navy, the six-foot, one-inch, 230-pounder attended the University of Maryland as an aerospace engineering student. Within two months, he dropped out. "It was a lot of bull," he recalled with characteristic bluntness.

That was seven years ago. Today, Stromberg is one of Canada's top "contemporary radio" disc jockeys, and for obvious reasons his grandmother knows better than to call her darling grandson a rider of thoroughbred horses.

Stromberg, 28, has no hesitation about calling himself a disc jockey, but he prefers the term "broadcaster" because in his opinion "disc jockeys" do not have savory images. "Jocks are vagabonds, nomadic members of the radio tribe," explained the bass-voiced Stromberg. "They have no place in the community, 99% never made it and many of them will probably end up under psychiatric care."

A family man who has lived and worked in Toronto for the last four years, Philadelphia-born Stromberg hardly wants to be associated with the gypsies of his fiercely competitive trade. There are many reasons why success eludes these jocks, he said, but at least one factor is that they cannot be themselves on the air. Real pros project their true personality, he observed.

"The problem is a lot of guys copy other jocks to a tee. That's OK in the beginning," he allowed. "But soon you have to break away and become an individual. You can't put on balls (the trade name for faking one's voice). You've got to sound natural. A good man is himself."

And he added emphatically, lest he be misunderstood: "My job is to be me."

Stromberg, who hopes to be in radio sales or marketing, and perhaps television, by the time he is 35, spends four hours on the air each day. The audience he appeals to consists of anyone "who's young and thinks young," persons ranging in age from 12 to 49, he says.

Listening to his deep, rambling American voice, one might think that his style is really no different than almost anyone else's. But he begs to differ, stressing that broadcasters usually try to cultivate their own distinctive style. So what is his? "If someone is down in the dumps, I want to bring him up; if he's up, I want to keep him there."

Yet achieving this goal is not always easy, he admitted. What if he is feeling disconsolate or moody? "I forget it when I walk into the studio," he snapped.

His favorite kind of music is black soul, and among the groups he enjoys best are **War** and **The Spinners**. He says he dislikes artists who are absorbed in conveying messages at the expense of their music. Interestingly enough, Stromberg is highly critical of some of the big-name artists. "They're absolutely disgusting, hung up on an ego trip, thinking they're the kings," he said.

But Stromberg would be the last to deny that he is also propelled by egomania. "I have professional ego," he said. "You've got to believe that you're the best around. You can't be humble in this business!"

At home in his Leaside apartment, he and his wife Leslie seldom relax to the sounds of music. "I conduct my business only during business hours," he said impishly.

When Stromberg began in radio in Carlisle, Pennsylvania, he earned only $60 a week. Seven years later in Toronto, he is prosperous, though he will not talk money. "You wouldn't believe how much I make," he said self-contentedly.

He changed his name to Terry Steele because ethnicity is not encouraged by radios, "And 'Stromberg' is a hard name that doesn't flow. 'Steele' is quick and sharp," he said. The postman delivers mail to him under both names. But that doesn't give him a case of schizophrenia.

Jim Stromberg is a broadcaster, not a jockey. Only a grandmother might not know.

Disc Jockey Terry Steele

Camp Directory

The following list is an updated Ontario Camp Directory run as a community service in The CJN (March 26). (Ed note: no other additions to these lists will be accepted).

AGUDAH, boys & girls. Rabbi Hiller Sittner, 129 McGillivray Ave. 789-5514. Girl's season, June 29-July 27. Boy's season, July 28-August 25.

FRANK'S AQUA CAMP (DAY CAMP), boys & girls 4-12. Frank Liebmann, 221-2690. Full waterfront program; canoeing; pottery; ceramics; nature; overnights.

KING VALLEY DAY CAMP, boys & girls 3½-12. Brian and Shelly Bender, 45 Ironshield Cresc. Thornhill. 881-0117. $255 per period or $466 per season. 300 children per period. Activities: swim; craft; sports; nature; canoeing; music; drama; riding; tennis. Door-to-door pick-up, lunch provided.

MOSHAVA, (Bnei Akiva of North America & Mizrachi Hapoel Hamizrachi). boys & girls. Andy Weiss, 159 Almore Ave. Downsview. 630-7575. $425 per period, $775 per season. Activities: waterfront, sports, crafts, Torah study. Kashruth supervision.

NAORCA, (NORTH YORK DAY CAMP), boys & girls 6-14 in four sections, leadership development, 15-17. Diane Harris. Parks and Recreation Department, 5145 Yonge St. Willowdale. 225-4611. Four periods at $40 period for residents, $50 for non-residents. Supervised transportation with bus stops at all North York Junior High Schools and two public schools. Activities: sports, swim, nature, arts, cookouts, hiking.

REENA, (mentally retarded, learning disabilities); children and adults, 10 years and over. Randi Duke. 1001 Finch Ave. W. Downsview. 630-3035. July, August periods or full season. $100 per week, limited subsidies available.

Chief rabbi opposes abortion on social, economic grounds

By JANICE ARNOLD

MONTREAL —

Euthanasia, even the so-called "passive mercy killing", finds little support from Rabbi Dr. Immanuel Jakobovits, chief rabbi of the British Commonwealth, whose book **Jewish Medical Ethics** has become a standard in its field.

"I regard the sanctity of human life as being infinite in value. If a person has one more hour to live, that life can only be terminated if it is considered worthless. It then follows that the life of a person with two hours to live has twice as much worth. Life, being of infinite value, cannot be multiplied."

Nor must life be graded in any manner, not by its expected length or by race as the Nazis did. "Life must be absolute, not relative and subject to opinion", said the chief rabbi who was in Montreal briefly on the invitation of Canadian Jewish Congress' religious affairs department.

Rabbi Jakobovits believes that destruction of innocent human life is "sheer murder for whatever reasons". On a less philosophical level, he said the withdrawal of artificial means of prolonging the life of a terminal patient "under strictly defined circumstances" might be considered but each case must be individually assessed.

Just as human life's value cannot be multiplied, neither can it be divided. By practical application, this would mean that the sacrifice or suffering of one person for the benefit of millions cannot be accepted.

The only exception to this, Rabbi Jakobovits explained, is where the individual involved is the chief beneficiary. "The Nazis never made a single advancement in medicine despite having hundreds of thousands of lives available to them"

On transplants, he said there is an "extreme divergence of opinion" between himself and Dr. Christian Barnard, the heart transplant pioneer, whom he met in Cape Town. The chief rabbi said he could never accept irreversible brain damage in itself as the definition of death for a potential organ donor.

Abortion may be permitted if the mother's life is in danger but for no other social or economic reasons. "The Book of Exodus describes the destruction of the unborn child as not being murder. Where a difficult delivery endangers the mother's life, her life will take precedence if the head or greater part of the baby's body has not emerged."

In instances of rape, incest or the presence of deformities, although there are differing opinions among the rabbinate, generally the same rule applies.

Rabbi Jakobovits pointed out that there has been a loss of over one million people in Israel through abortion since the nation's creation, and a potential five million through the use of contraceptives.

He warned that there is tendency developing in the world to replace human beings with machines, "men of the spirit" with scientists. He said Jews must take up the challenge of seeing that those who patrol human life, that is the medical researchers, are themselves controlled, or there will exist a real danger to mankind.

Vatican changes its policy

JERUSALEM —

The Vatican no longer insists on international status for Jerusalem according to Father Pierre De Contenson, secretary of the Vatican's Commission for Judaism. The Vatican official said on a radio interview here that the Pope only desires international guarantees for preserving the status of holy sites in the city. If that is the case, it represents a major change on the part of the Holy See with regard to the future of Jerusalem and Israel's sovereignty over the united city.

Father De Contenson, who was a member of a Papal delegation that participated recently in the first interfaith dialogue with Jews ever held in Jerusalem, also offered a written apology for disparaging remarks he made on the radio with respect to the high rise buildings that have altered Jerusalem's skyline.

Speaking in French, in reply to a question, the Catholic leader said that "With so much dynamite about, it is a pity the terrorists don't use some of it on some of those buildings." He described his statement as a foolish remark that was meant to be a joke. "The word terrorist came to my mouth because generally terrorists use dynamite," he said, adding that "everyone knows I love the city of Jerusalem and that I am for peace and against terrorism."

Father De Contenson's criticism was aimed primarily at the recently built Hilton Hotel and other modern structures but they also included certain Christian churches and the venerable King David Hotel, erected in the early 1920s, which many architects consider a magnificent structure of native Jerusalem stone which blends perfectly with its surroundings.

Seek release of pastor

OTTAWA —

The plight of Georgi Vins, a Christian pastor facing death in a Soviet prison camp, has spurred an international protest from Christian Prisoners' Release, an organization seeking his freedom.

Canadian spokesmen for the group have indicated a mass petition is being circulated in an appeal for one million signatures to protest Vins' imprisonment. The petition will be presented to the Soviet Embassy here on May 8 in conjunction with a mass rally at 1 p.m. in Strathcona Park.

Among those supporting the Christian pastor's cause are the World Council of Churches and Nobel prize winner Andrei Sakharov. Vins, a leader of the Reform Baptists in the Soviet Union, was sentenced to five years imprisonment followed by five years exile with confiscation of property. His appeal has been refused.

Rabbi alarmed over youth leaving faith

By MIRIAM CHINSKY

TORONTO —

"We're living in a time when an alarming proportion of Jesus freaks and Eastern cultists are Jewish boys and girls," says Rabbi Baruch Taub. "Youth today is turned off by a watered down religion; it wants a return to traditional values."

Associate director of the National Conference of Synagogue Youth, the rabbi, a former Torontonian now with NCSY headquarters in New York City, was in town recently to address a parlor meeting at the home of Helen and Hy Bergel.

NCSY, an Orthodox organization which approaches the uncommitted Jewish teenager is, in a sense, a reverse revolution, he affirmed.

At a recent gathering a father demanded, "what do you young people want? We have tried to give you everything we didn't have!"

And his daughter answered, "Jewish youth does not want what you never had, but what you had and discarded when you came to this country."

NCSY, 22,000 strong, with chapters across Canada and the United States goes out into the community establishing social, educational and religious programs open to all Jewish teenagers.

"Judaism, like love, is an experience which has be felt and lived," declares Rabbi Taub. "In 72 hours we can accomplish what six to eight years cannot. We must not only teach a youngster, we must touch him."

Local chapters hold weekly meetings for Torah study and social events. Contemporary issues are discussed — the Jesus image, sexual morality, drugs. "A high on religion is certainly better than an artificial high on drugs!"

In 14 communities including the Toronto region, NCSY operates free Torah high schools at night which are open to every age group. Open-end education focusing on religious study, current issues, Jewish music, is offered.

Each region also arranges a one week summer camp seminar for boys and girls which features learning sessions, prayers, singing, dancing.

Summer seminars in Israel provide kibbutz and camp experience in a spiritual atmosphere. Last year there were three such tours.

Speaking with quiet intensity, Rabbi Taub states that NCSY has revitalized Jewish interest in many communities. Vancouver, he says, is experiencing a return to traditional Judaism. "Twenty-three of its youth now attend Yeshiva, and even in Alaska, so isolated, with only about 18 families, nine boys and girls are NCSY members, with two currently in yeshiva."

NCSY, says Rabbi Taub, is dedicated to Jewish survival, and he feels that only through Orthodoxy can this continue. "In the United States, 43% of our youth are marrying out of the faith; the figure for Canada is about 20%. But, among Orthodox youth, it is only a fraction of 10%."

Passover prayer for Syrian Jewry

Merciful God, on this night of Passover, our thoughts turn to the bitter plight of our brethren in Syria who have been robbed of their physical and spiritual freedom and whose daily lot is of oppression. May it be Thy will, our Father in Heaven, as Thou hast brought forth our forefathers from the land of Egypt, from the house of slavery, may Thy abundant mercy reach our brethren in Syria. Bring this remnant of the Jewish People to the soil of a free country. Reward them, oh Lord, with celebration of the Passover as proscribed by religious law.

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and staff of
The Canadian Jewish News
wish
all the readers
a happy Passover

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Eitz Chaim kindergarten children celebrate Passover.

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David Havkin, 'Jew of Bravery', was fearless in voicing views

By MARTIN MACCABI HIMEL

JERUSALEM —

Elie Wiesel called them the "Jews of Silence". He noticed the expressive eyes of the Russian Jews, screaming for recognition and help, yet the plea was a silent one. No voice could be heard.

But there is another kind of Russian Jew and he is called the "Jew of Bravery." David Havkin of Jerusalem is one of them because in the Soviet Union he was not afraid to openly express his Jewish identity.

This absence of fear is a dominant trait in Havkin's character that is seen throughout all his years in the USSR. Moscow, in the '50s had a Jewish community of approximately 600,000 Jews and, at the time, it bothered Havkin greatly that none of these Jews really knew each other. It was as if the whole community was asleep. Determined to see this change, in some way, he and others organized a group of Jewish youths to meet regularly.

"We decided that every Saturday evening . . . we would meet in front of the synagogue and make a party in the street; it was quite dangerous . . . (though) not against the law."

With every Saturday night the group grew and grew. "There came youth with Jewish hearts . . . they had no education, nothing," is Havkin's comment about the people who participated.

As the group became larger, opposition to it appeared. The rabbi of the synagogue, according to Havkin, complied with Soviet authorities to a certain extent and ultimately, he told the group that they couldn't meet in front of the synagogue because it was disturbing the prayers. So Havkin and the group met at a boulevard right near the synagogue. The group grew to such an extent that anywhere between 800-1,000 Jewish youths would meet on Saturday nights.

Havkin was also determinded to somehow meet Israelis. His opportunity came in 1957, when a festival was being held in Russia and an Israeli group attended. Havkin and others organized a "look-out system" at the train station, in order to spot the Israeli group, when they would arrive.

The Israeli group came at around 3 a.m., and Havkin was the first to get in touch with them. He received souvenirs which are spiritually worth so much to Russian Jews. One of these was a medallion, bearing the Israeli flag.

Havkin wore it openly. "Its true, it's a bit dangerous; one may go with a medallion of England. If I love (being a Jew) why can't I (express it)."

Afterwards he traveled about Russia, in order to meet other Jews. What seemed inevitable finally occurred. The KGB caught on. As he continued to make contact with more and more Jews, the KGB began to question some of them. So, Havkin gave out what souvenirs he still had and returned to Moscow.

There, he received a very unpleasant surprise. "I took a taxi home. At the entrance, there already was a KGB car and six men of the KGB. They told me to come over; they took my bag, and all that I had, went into the house, took mother out of bed, and they made a search. They didn't find much, just some addresses (and other things)."

Havkin was arrested and questioned by the KGB. It was from this point onward that he acquired the name Prisoner of Zion". (One who is sent to prison lest he awaken or arouse, the Jewish national aspirations of the Russian Jewish community.) The Soviet authorities wanted him to sign a confession that distorted the truth and that added certain lies. He refused.

"They say one who goes to the KGB doesn't leave without a profit and my profit was four years." This was the price that David Havkin had to pay; he spent four years in a Russian concentration camp.

In 1969, he came to Israel.

Recently, Havkin has been the centre of discussion in a very tragic episode. Last year he was involved in a sharp verbal fight that resulted in his arrest and the arrest of the person that he had the dispute with.

According to Havkin, he was released after he was seriously beaten by the police. The police deny the charge. As a result he submitted a legal complaint saying he was the victim of police brutality. With the support of the Association of Prisoners of Zion, Havkin has been pressing the issue for the last year. The case has recently been turned over to the state prosecutor.

The eipsode hurt Havkin very much but his strong Jewish feelings still remain.

David Havkin (right), now a native of Israel, was a Russian Jew who was not afraid to voice his views in public there. He was interviewed by Martin Himel.

Gush Emunim plans march

JERUSALEM —

Gush Emunim leaders in Israel last week announced plans for the forthcoming March to Jericho, which is scheduled to take place on April 18 and 19, and which will lead the thousands of marchers through the Judean hills to Jericho.

In the past, this annual spring happening had attracted men, women and children from all walks of life, and political leanings, who wished to identify with the Gush Emunim group, and show the Israeli government that they will not relinquish any territory which they claim is historically part of Eretz Israel.

Yochanan Fried, spokesman for Gush Emunim, stressed the importance once again for Jews from all over the world, who will be in Israel for the Pesach holidays, to actively participate in this 20-mile march, in order to show the nations of the world that this is not a local political issue, but involves the sentiments and wishes of the totality of the Jewish people, wherever they might happen to live.

Foreign marchers who complete the march, it was learned, will receive a certificate from Gush Emunim, signed by some of its members, war heroes General Arik Sharon and Meir Har-Zion.

Gush Emunim, with settlements presently scattered throughout Judea, Shomron and the Galil, have promised that more settlements will be made, and hoped the Israeli government would see fit to make such settlement legal and widespread, as was promised to them during the last confrontation at Maale Edumum.

Gush Emunim today is comprised of over 100,000 men and women in Israel and abroad.

Psychologist forms new Montreal school for slow learners

By JANICE ARNOLD

MONTREAL —

Jewish children with specific learning disabilities in the Montreal area will for the first time be able to attend an afternoon school with the dual purpose of teaching the basics of Jewish life and helping them reach their full potential academically.

Developed and supervised by Abe Worenklein, a young psychologist from New York holding a doctorate in clinical psychology from the University of Montreal, the pilot class is being held at the Anna and Paul Dichter Academy of Beth Hamedrash Hagadol Synagogue. The site was chosen for its proximity to the homes of the eight children participating.

The children, ranging in age from seven to 10 years, are of average or above average intelligence but lack the ability to achieve in regular classes. They exhibit such problems as poor reading, writing, oral expression or visual-motor integration.

According to Worenklein, there is a very real need in the community for additional classes next year and perhaps even a day school for Jewish children with learning difficulties within 10 years' time.

"Ten to 15% of the general population has some form of learning disability," said Worenklein, "and we have no reason to believe the Jewish population should be any less or more."

In the coming year as many classes as possible will be set, to serve a variety of needs, by the Jewish Education Council, whose goal is to provide "every interested child with a Jewish education." On a longer term there may also be those for the physically handicapped, blind and deaf if demand is sufficient. The pilot class is being offered at a minimal tuition fee.

"Parent reaction has been great. It's been extremely successful. I think people are becoming more and more open about learning problems their children may have," Worenklein said.

The eight students in the project are taught by Nina Glick, who possesses considerable experience in Jewish and special education, and follows a curriculum that is "more oral, less didactic" than that for regular classes.

The class, held twice a week for a duration of five months, is integrated with the existing school structure and students will participate in all school assemblies, activities and outings.

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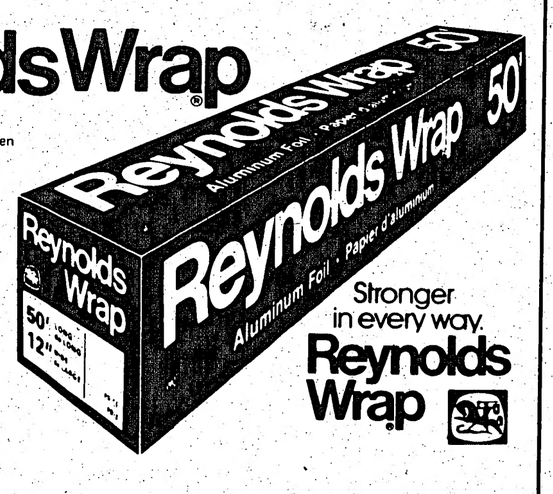

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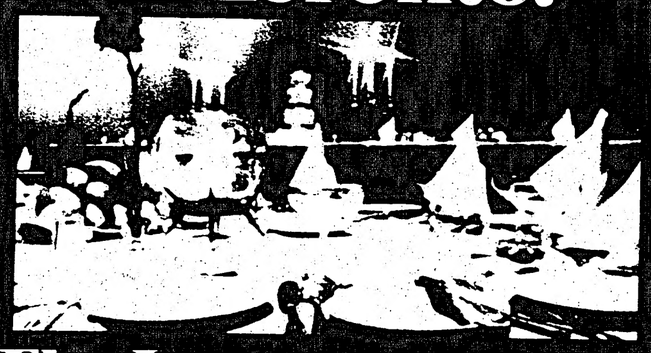

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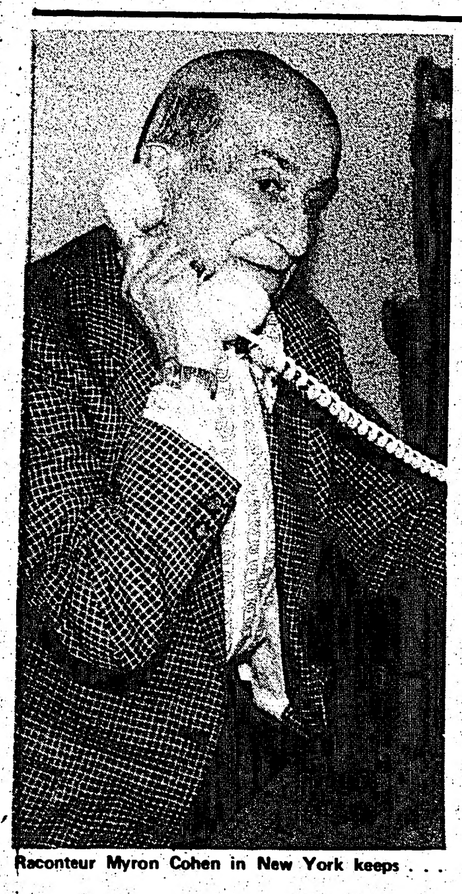

Raconteur Myron Cohen in New York keeps . . .

Myron Cohen's inimitable humor loud and clear over long distance

By ELLIE TESHER

TORONTO —

Myron Cohen never stops. In a Toronto-New York telephone interview with The Canadian Jewish News about his May 20th Toronto engagement at Beth Tzedec Synagogue, the veteran raconteur responded to questions with the comedian's stock query — "Did you hear the one about...?"

A perennial favorite with Toronto audiences, Cohen's spring appearance marks his first show here on behalf of Jewish education, sponsored by the United Synagogue Day School. Looking for a personal connection, I asked about his children or grandchildren.

"Oh no, we don't have any," he replied with mock candor. "My mother-in-law is strict."

There's always a pause, after the casual one-liner. With 32 years of showbiz behind him, Myron Cohen, is a master of artful timing, using only the most restrained gesture of his classic drooped eyelid to sink a shot home. The sight of the dapper, middle-aged story teller, posed with exaggerated assertiveness after an absurdly hilarious anecdote, became a landmark feature of television's most-watched variety hour, The Ed Sullivan show.

Cohen entered North American living rooms and hearts through his regular appearances on the prime-time family show, and became a familiar favorite with ethnic groups, his empathetic humor as credible when delivered in Irish brogue, Italian inflection, a French accent or colloquial Yiddish.

In our telephone interview, the 74-year-old pro followed each kibbitzing response with that pregnant pause (long distance!) and then his own own delighted laughter. The quality of freshness that makes well-rehearsed material come alive at performance comes from Cohen's own joy at being able to make others laugh.

When asked a few years ago to lead a seminar on humor at the University of Colorado, the Russian-born Cohen demurred, though it symbolized his great American success.

"I wrote the dean that I was not the one to explain to students why they laugh," he explained modestly. "I can only make them laugh," is his simple self-description.

The notion of a second career is no stranger to this born humorist who turned a talent into a successful vocation at the age of 42. Jokes and stories were his personal stock in trade when he was a silk salesman in the garment industry, his sales to prospective buyers increasing in direct proportion to the number of stories he included in his pitch.

One night while entertaining a group of buyers at New York's Leon and Eddie's, a once-famous night club, one of the group urged owner Eddie Davis to introduce Myron Cohen from the floor. Not wanting to offend the sizeable party, Davis complied and soon joined the rest of his patrons, rocking with laughter at the salesman's jokes.

Show business history was made that night and the balding, cracker-jack promoter started selling himself as a professional entertainer. Today, he kids about his age — he told me a lady saw him recently in Florida and said, "Hey, Mr. Cohen, this is the first time I've seen you live and you look much younger than on TV." Cohen replied, —"Lady, you've got an old set."

Mrs. Myron Cohen, wife of 51 years, travels frequently with her husband, trying to keep their second lifestyle as normal as possible. Warm and pleasant, she has told United Synagogue Day School organizer, Marilyn Light, that she looks forward to the May benefit with enthusiasm, hoping to take part in a school-sponsored reception for patrons and supporters of the annual fund-raising concert.

Mrs. Light reports that proceeds of the evening will go to special educational projects such as expanded library resources, and new learning equipment.

writer Ellie Tesher smiling in Toronto. (Groskind)

Hermina Petrescu, renowned singer, to appear April 10

TORONTO —

Internationally - renowned singer Hermina Petrescu will be returning to Toronto for her eighth annual recital at the St. Lawrence Centre on Saturday, April 10 at 8:30 p.m.

The Romanian-born performer will be accompanied by well-known local pianist Rudy Toth. The program will also include other noted singers and dancers.

A South African reviewer once wrote of the multilingual peformer (she sings in 15 languages): "The fiery Hermina Petrescu was one of the most fabulously versatile singing personalities we have ever seen. She struts, swaggers, sobs and laughs as if the entire audience, indeed the whole world is dangling from her fingers, and her sensual voice conjures visions of exotic delights in far-off places."

For reservations for her concert here, call 925-1640 before 9 a.m. or after 9 p.m.

NCJW concert huge success

By RICK KARDONNE

Toronto Jewry includes some of the finest singing talent anywhere, and the recent National Council of Jewish Women concert amply proved this fact. Every performer was first-rate.

Some of the performers are fairly well-known here, such as Ahuva Shai; but they deserve much greater national and international recognition. For example, Ahuva is today one of the best cabaret singers in North America.

Fiery, chic, attractive and musically gifted, this petite dynamo is today's Jewish Piaf plus much more. Not only is she second-to-none as an interpreter of such Yemenite-Jewish classics as **Dror Yikra** and Israeli pop hits such as **Sixteen**; her rendition of **Second Hand Rose** establishes her as a sophisticated nightclub performer who molds funky sass and interpretative sensitivity into a whole unique style of her own.

Ahuva, a master at the often difficult task of audience rapport, outshines Liz Torres or Bette Midler or any other of today's "in" cabaret singers; let's hope that soon she'll become just as famous.

Equally memorable was Leonid Karpinsky, a recent arrival from Russia whose excellent theatrical sense combined with the rich, gravelly texture of his voice instantly captivated the capacity audience.

Blending an operatic vibrato with a folksy casualness, Karpinsky's style is naturally populistic. Thus, once he is more confident with his English, he should be an instant success at coffeehouses and other small clubs as well as at more formal concert appearances.

The other two singers were just as proficient. Alain Oziel also has a rich, resonant voice; but instead of the gravelly earthiness of Karpinsky, his is one of smooth, empathetic polish; more in the Mediterranean romantic style. His song concerning a Moroccan Jewish boy, which he sung in French, was especially distinctive.

And, young David Buzaglo, a veteran of the Pirchei Choir, demonstrated his excellent stage presence through his sincere, soulful, polished delivery.

Greatly contributing to the continuity of this fine concert was Cantor Phil Fields of Temple Emmanu-El who not only served as emcee but also began the program on an appropriate initial note of excellence with his fine rendition of two brief but effective numbers.

Proceeds of this concert went to the Israel family Counselling Association in Tel Aviv.

Freedom of religion dependent on power, author tells audience

By HARVEY WARREN

TORONTO —

Religious freedom is impossible without power, says a noted American professor of religion.

Richard L. Rubenstein, of Florida State University, told a large Beth Tzedec audience here last week that "when you enter the realm of history, you enter the realm of power and violence. The Jews must have sufficient power and violence to stay alive. Only if you have power to survive can you have the luxury of people leading religious lives."

A well-known author (**The Cunning of History** and **The Religious Imagination**), Rubenstein illustrated his thesis by pointing to the current strife in war-torn Lebanon, where Moslems, Christian, rightist and leftist factions are trying to wrest a monopoly of force.

He said the situation in Israel, under a proposed PLO secular democracy where the Jews would become a minority, would become identical to that of Lebanon.

When we hear the words 'we will exterminate you,' he said, "we must believe that...the PLO will keep their promise to the Jewish people.

Rubenstein, who spoke on "Israel, Zionism and the Lessons of the Holocaust", said sometimes one must think radical thoughts about the Holocaust.

"There are spiritual losses which we must count," he said. "One does not discuss the spiritual loss unless one wants to stop the loss."

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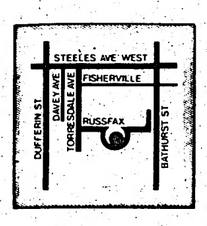

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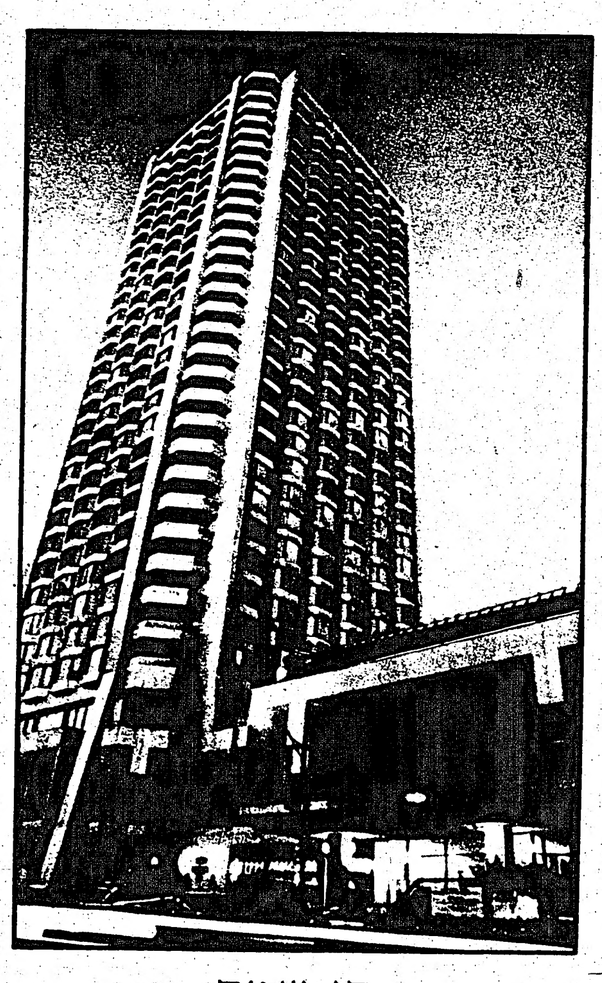

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Young, unorthodox doctor stirred controversy

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —
When Peter Cole, a 31-year-old doctor, was appointed to the newly created post of director of family planning for this city, he ran up against a wall of public and political opposition. It wasn't just that he was young; an unorthodox physician who worked in trailer clinics and anti-traditional community health centres; and a man (when this time they wanted a woman).

But, also, he assumed a high profile in the Canadian Association for the Repeal of the Abortion Laws, the Doctors for Repeal of the Abortion Laws and the Committee for Amnesty for Dr. Morgentaler — in short, as his opponents envisioned him, he was an out-and-out, cold-hearted, pro-abortionist who condoned infanticide and, probably, even euthanasia.

"The irony is," says the tall, bearded, dark-eyed doctor turned civil servant "that the anti-abortion lobby and I have the same directive — to get rid of abortion... No one involved in the social issue of birth control will admit to preferring this alternative."

But his personal views on the emotional topic disconcerted the anti-abortion and pro-life groups along with the conservatives at city hall. With great resistance from the aldermanic "old guard", Cole was accepted for the post following a bitter debate and a vote of 14-6.

In actually, what his opponent saw as drawbacks were assets for the new post, which comes under the purview of the city's public health department. A graduate of the University of Toronto's medical school who interned at Mount Sinai Hospital, he practices for a time in Mt. Albert, then moved back home where he committed himself to the concept of community health medicine — working at Yorkville's Village Health Centre and instituting community health care programs in Riverdale, Bloor-Bathurst and Sussex-Ulster areas under the Ontario Ministry of Health.

He opened his own practice in November, 1974 on the third floor of a Prince Arthur Road house, where he "specialized" in birth control. In short order, he turned his energies to a birth control and VD mobile clinic in North York.

Cole, casually but fashionably attired, takes his new job seriously, and frankly considers himself the best person for the post. While he convinced his opponents he would not jeopardize the birth control program by using it as a vehicle for his own political objectives, he, nevertheless, personally remains outspoken.

On the anti-abortionists: "These are the same people who don't want birth control, either. The only thing they want is sex control. They are the same people who are against pornography; who want censorship on all levels. It is a question of a moralistically holier-than-thou attitude, not a question of religion."

On the Morgentaler decision: "For (Justice Minister Ron) Basford to accept the appeal is unusual. But this is nothing significant with respect to abortion, only with respect to the judicial system."

On the moral dilemma surrounding abortion: "Until 28 weeks, when there is effective CNS (central nervous system) birth, I have no hesitation on that question. Some people assume that all women who ask for abortion are cold-blooded, irrational and calculating. They feel terribly about making the decision, it's the lesser of two evils."

On birth control and the teenager: "Most sexually active young adolescents are ignorant of birth control and human sexuality. They are experiencing blindly and taking a lot of risks."

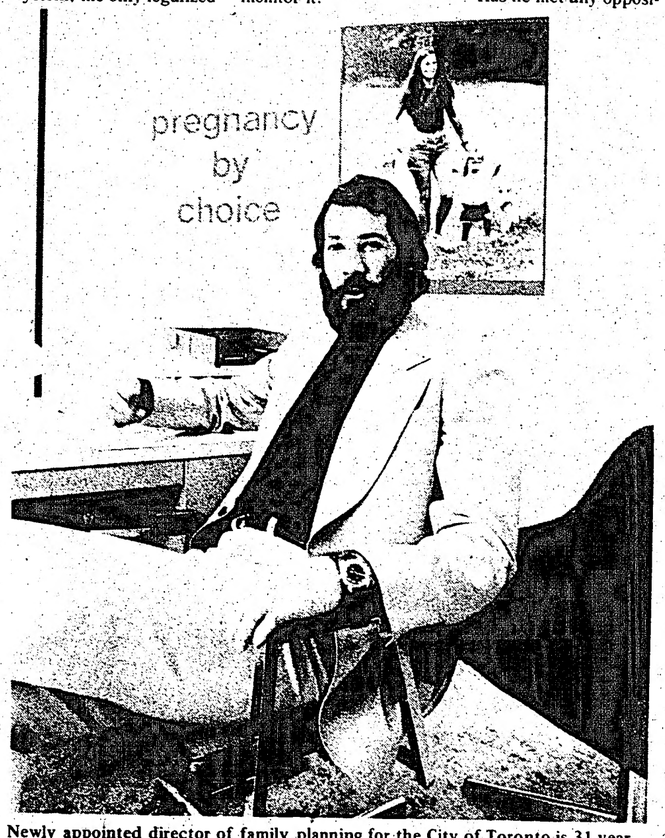
The hospital committee system, the only legalized means of obtaining an abortion, should be torn down — it denies a woman the right to decide, along with a qualified physician's advice what choice to make, Cole argues, and it delays to a dangerous point quick access to the procedure at an early date.

"To some degree," he adds, "the committee system satisfied those who think abortion is murder. Here is a way to monitor it."

Cole's new family planning division has set as its goal the dissemination of birth control to avoid the less desirable alternative of abortion; training multilingual and multicultural community workers and teachers to hit three target groups — high schools, immigrant populations and working poor; the organization of a speakers' bureau; research work and surveys to assess programs and needs.

Has he met any opposition from religious or ethnic groups, upset over the implication of an agency's intervention and the effect of birth control on their survival? "I understand that any group that is survival oriented and chauvinistic will be concerned with population," he says with a modicum of sympathy, "but, I don't accept this. It is a question of the quality of life, dependent on the economic situation."

Regarding Jewish birth rates and the high acceptability of birth control, he replies curtly: "The Jewish community is sufficiently assimilated that they don't care. The ones that do care have the children if they can economically support them."



Newly appointed director of family planning for the City of Toronto is 31-year-old Dr. Peter Cole. Appointment resulted in city hall controversy. (Groskind)

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Health insurance does not include dental care, orthopedic treatment, or eye-glasses. By the end of the six-month period the immigrant should provide his family and himself with full medical insurance by paying monthly membership dues. A certain discount in dues is provided immigrants during their first year in the country.

Question: What kind of housing is available for new immigrants?

Answer: Government housing is available to most new immigrants (for eligibility contact Israel Aliyah Centre representative), but is generally small, although reasonably priced. The areas in which apartments are available depend upon when the immigrant arrives in Israel. In some of the less populated areas of Israel the apartments can be quite nice and comfortable, as well as cheaper.

Immigrants may also choose to buy an apartment on the private open market. Although prices here are higher, the immigrant has a wider choice in terms of size, variety and location. Regardless of which type of housing the immigrant chooses, the government makes available sizeable loans (depending upon the price of the apartment) for mortgages at an interest rate far below the rate of Israeli banks.

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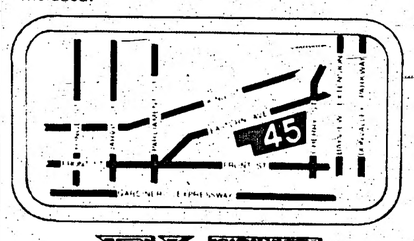

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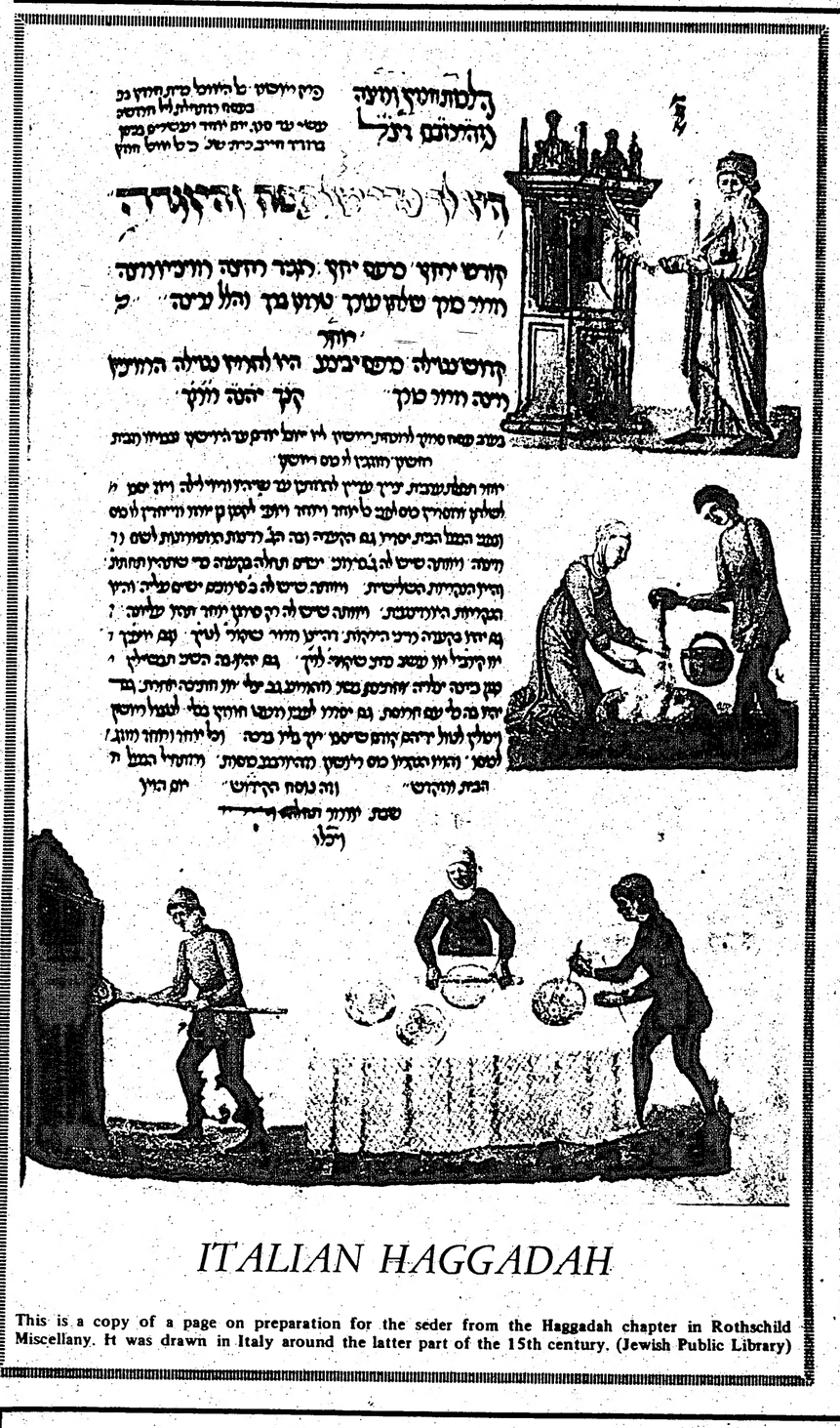

ITALIAN HAGGADAH

This is a copy of a page on preparation for the seder from the Haggadah chapter in Rothschild Miscellany. It was drawn in Italy around the latter part of the 15th century. (Jewish Public Library)

People are taking Israel for granted just when she needs us, says rabbi

By NANCY SCHWARTZ

TORONTO — The number of Jews who have committed themselves to Israel has dropped precipitously since the Yom Kippur War, says Rabbi Irving Birnbaum, director of the Midrashat Sdeh Boker in the Negev.

"Young people who come just for the summer barely manage to scratch the surface of our culture — they don't have enough time to experience the spirit and vitality of the country," he said.

In Toronto to speak to Jewish day school students, the rabbi strongly conveyed his love for his land and work. "People take Israel for granted," he said. "No one can guarantee survival unless we are willing to commit ourselves — we must be idealistic."

In addition to being a large academic complex, the Midrasha is the national shrine where David Ben Gurion and his wife are buried. When Ben Gurion settled in kibbutz Sdeh Boker in the mid 1950s, his fondest dream was to create a unique cultural and intellectual centre out of the Negev wilderness.

Under his direction and inspiration, Israel built the large educational centre called the Midrasha which contains a teacher's college, a school of environmental studies, a Hebrew language high school, part of Ben Gurion University (which houses) his archives and library) and the Midrashat Sdeh Boker, the English language high school.

Although there are other English language schools in Israel, the Midrasha is unique in that it offers an Israeli curriculum. "It was our intention to synthesize the English language with the intensive Israeli program," said the rabbi. Student take seven major subjects and have 39 lecture hours in a six-day work week.

Rabbi Irving Birnbaum

The school opened in 1972 with 21 students — children whose parents were afraid they might lose a year or two of study if the family settled in Israel. The rabbi stressed the quality of the education, that at the end of each year there are national examinations that must be passed and added: "We need special sessions with children from English language countries to psychologically prepare them for the exams because North Americans aren't used to this type of concentration."

The school is supported primarily by Youth Aliyah, but there are additional contributions from the Zionist Organization of America, the student authority of Israel and a special fund established by Ben Gurion. Youth Aliyah hopes students will come for a year or two to study and then return with their families in a few years.

There are presently 103 students at the Midrasha who study and help out on a kibbutz or moshav when crops are harvested. "Our children become imbued with a pioneering spirit here and they know they are needed."

Rabbi Birnbaum was an assistant professor of government at Queensboro College in New York and the rabbi at the Rosedale Jewish Centre when he and his wife decided on a one year sabbatical to Israel in 1970. He decided to convert the sabbatical into a working year when he learned of an English language school being added to the Midrasha That year he taught at Haifa University then returned to New York to fulfill his obligations before settling in Israel.

The rabbi's eyes misted when he spoke of his family. "I have three sons, the oldest is 7½ — you think I'm different, that I'm not afraid?"

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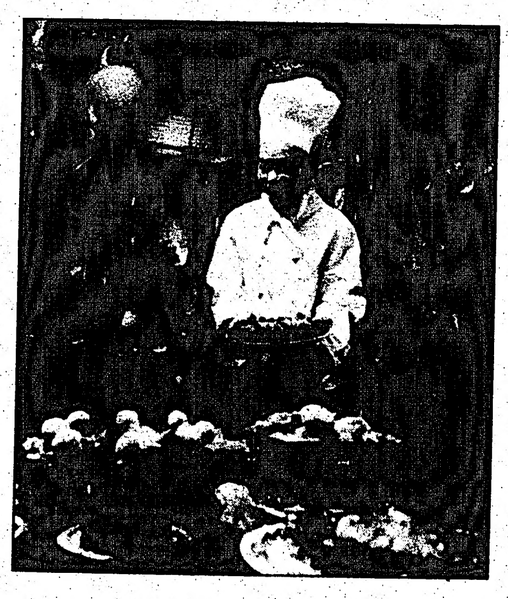

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Michael Weingott (left), proudly watches as his wife Sue is installed as new president of the Federation of Jewish Women's Organizations by close friend Paul Kates. Looking on is Lillian Wax. (Graphic Artists)

Elect Weingott FJWO president

TORONTO — Sue Weingott was installed as the new presistalled as the president of the Federation of Jewish Women's Organizations last week, succeeding Lillian Wax who completed a two-year term. The installation took place at the JFWO annual meeting at Beth Tikvah Synagogue, which also saw the swearing in of the new executive.

President-elect is Lucille Bensky; vice-presidents are Ruth Bass and Edith Levy and secretary is Ruth Schwartz.

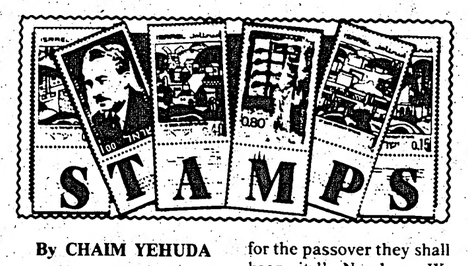
Paul Kates, a close friend of the Weingotts since their arrival to Toronto from England seven years ago, installed Mrs. Weingott and added his personal observations regarding her total involvement in Jewish communal affairs in the short time she has been living in Toronto.

In addition to her association with Federation, Mrs. Weingott is past president of Temple Emanu-El. She is a working partner with her husband Michael in their handbag importing business and is the mother of Nicola and Peter. "A very involved lady," Kates pointed out.

Mrs. Wax reviewed the many and varied programs that FJWO has been involved in during her term of office and projected the activities that lie ahead. She said the recent merger of the United Jewish Welfare Fund and Canadian Jewish Congress would prove to be of greater advantage to a wider spectrum of the Jewish community. Federation now operates under auspices of Toronto Jewish Congress.

The full program which began with lunch, included a special tribute by Shoshana Cole to two "women of the year," Pearl Langer and Dr. Reva Gerstein. They were recently honored by the provincial government for "outstanding service and contribution" to Ontario in the fields of services to the elderly and education.

Israel has issued many postage stamps to commemorate festival of Passover



By CHAIM YEHUDA

A set of three multicolored stamps was issued on March 7, 1972 to commemorate the feast of Pesach. Designed by D. Ben Dov of Tel Aviv, these stamps were printed by E. Levin-Epstein using photolithography in sheets of 15 with five tabs attached to the bottom row.

The motifs of these stamps consist of appropriate Passover scenes: IL. 0.18 value begins with our exodus from Egypt, (". . .for in the month aviv you came out of Egypt" Exodus XXXIV, 18), the IL. 0.45 stamp shows the baking of matzot, ("Seven days you shall eat unleavened bread..." Exodus XII, 15), and the IL. 0.95 one depicts the seder night ceremony, ("...according to all the statue for the passover they shall keep it." Numbers IX, 12).

These quotations, shown in brackets are inscribed on each respective tab in Hebrew and in English.

Since Passover is one of the three feasts, the catchet first-day cover, cancelled with a Jerusalem postmark, was designed to include the inscription: "Three times in a year you shall keep a feast to me." Exodus XXIII, 14, which was repeated on the covers issued in 1971 for the feasts of Shavuoth and Succoth.

Among other important matters, these stamps commemorating Passover reveal to the world part of our Jewish history, which recalls our freedom from bondage, links with the Jewish nation, and emphasizes our tradition as a free people.

On the same day the popular "Let my people go!" stamp, designed by M. Faraj of Tel Aviv was issued with similar printing arrangements as the Passover stamps. It is certainly a most appropriate supplement to the latter set, as little imagination is required to draw a parallel between ancient history and the oppression of our brothers in many lands.

This predominantly green stamp includes the inscription "Let my people go!" in Russian as well as in Hebrew, Arabic, and English. The symbolical motif reveals a "closed iron-studded door with Magen David..."

The inscription on the tab in Hebrew translates: "Absorption of Immigrants". Attention is focused not only on the Jews in the Soviet Union, but also and most important on those of us who are denied basic human rights in Arab countries. We all know the plight of our brothers in these places; this stamp has been released to make the world aware.

As philatelic items, these two issues are rather popular. The Passover issue should be easy to obtain and costs about $2 mint with tabs. However, this is not the case with the "Let my people go!" stamp. Originally issued for IL. 0.55 and therefore sold for a few cents as a new issue, one is now fortunate to obtain this stamp for less than $6 mint with tab. Of course, a mint copy (without tab) or a used one can be purchased for less than $1.

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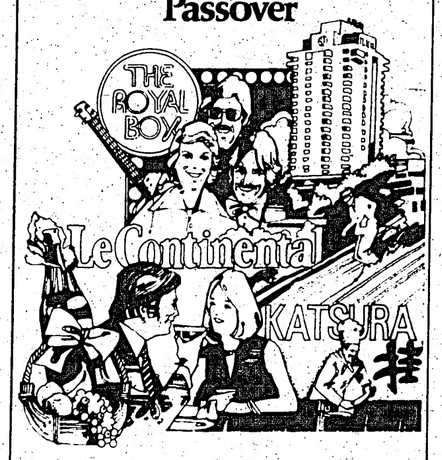

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One-time nurse Charlotte Levinson entertains and educates with her puppets.

Entertainers find kids want more than just a laugh and a song

theatre

By JENIVA BERGER

Entertaining kids. Once upon a time performers put on a funny face, a colorful costume, and it scarcely mattered what dialogue issued forth as long as it was loud and nonsensical.

Kids aren't fooled that easily anymore (It's hard to believe they ever were) and today no self-respecting actor thinks he can get away with a laugh, a smile, and a song to entertain the junior sophisticates.

I asked two very different performers in the business of entertaining children what they had learned from their experiences.

Lorne Katz, who acts with the Aladdin Theatre on Yonge Street, is a 22-year-old former graduate of Newtonbrook High School who drifted into kids shows accidentally and found that while children's theatre was totally different from other kinds of theatre, it provided a welcome change and challenge.

"The director of my last play warned me not to do children's theatre," he said, musing over a cup of coffee and not looking at all like the bear he was playing in **Beauty and the Beast.** "He told me that you lose a lot of concentration, but I don't agree. As long as you know what you're doing, you're O.K.

"I've learned that you can't be too condescending with children. A child **should** use his imagination."

Lorne, who likes the comedy end of the business and has appeared with the improvisational group, Homemade Theatre, believes that in children's theatre "you've got to give a lot. You've got to be larger than life. But after the show, when the kids ask realistic questions, you have to answer realistically because they can't be fooled."

Aladdin's Theatre operates on the premise that children's theatre is one important way that families can spend time together, and so grandparents get in half-price. Lorne implements the significance of children's theatre by emphasizing that he thinks plays are far more important to a child's creative growth than films. So there, Walt Disney!

While Lorne uses himself as the entertainment tool, Charlotte Levinson plays straight man to her puppets, Max and Simon, who act as the bridge to the world of children.

Charlotte, a former nurse from Ottawa who used to carry her puppets around with her in hospital wards in Israel and New York to amuse her patients, decided a year ago that there were better ways of plugging into life than being a big city nurse.

She moved to Toronto from New York and since then, Max and Simon have become familiar faces on such shows as **Shalom** where Charlotte uses them to teach Hebrew, in Sick Children's Hospital, and in the Jewish day schools. Because of a grant from the Jewish Board of Education and the Arts Council, Charlotte visits the numerous schools to discuss, via her puppets, any topic the teacher chooses.

"We've talked about consideration, manners, how to welcome a stranger, and even sung holiday songs," says Charlotte in her deep velvet voice which changes considerably to a funny pubescent squeak when Max and Simon take over.

Charlotte also gives a chat on the ancient art of puppetry to the kids. "It's exciting to turn children on to it," she enthuses. "Most people don't realize how broad a field it is."

Charlotte uses her puppets as catalysts and doesn't try to relate to the children herself. How successful is she?

"We were talking about anger one afternoon," Charlotte says, "and the suggestions from the kids as to how to deal with it were fantastic. Then one kid turned to Simon and said, "and when you grow up, do you want to be a psychiatrist?"

Liebgott's main concern: softness, clarity of colors

art

By JULIANNA BORSA

Toronto's Estee Gallery is presenting an exhibition of the silk batiks of Dorion Liebgott. She restricts herself too much within her medium, says J. Borsa.

Washing and ironing are chores most would not relish, but they are necessary procedures for those who work in batik. The laborious technique is hardly evident in Dorion Liebgott's skilful samples on view at the Estee Gallery on Davenport Road until April 24.

Batik is an increasingly popular medium. Whether used to decorate fashionable gowns or casual T-shirts, home furnishing or wall hangings, the method is the same.

The process begins with melted paraffin and beeswax brushed on fabric so that it penetrates specific portions. When the material is dipped into the dye, the waxed areas repel the coloring. The desired color scheme is achieved by repeated dippings in different color dyebaths. After each washing, the wax is melted and removed by ironing.

In batik, Liebgott's style is unusual. Mounted and framed like paintings, her work could even be mistaken for pastels. Her main concern is softness and clarity of colors. She avoids crackling — the characteristic veining created in batik by cracks in the wax before dyeing — and instead, concentrates on the flow and gradation of soft washes.

Typical of her work is **The Tryptich,** a three-part design on separate panels, each panel extending the movement and color from the previous. Both this work and **Reflections** are reminiscent of the large decorative panels, called **Waterlilies** by the French Impressionist, painter Claude Monet. Flowers form the continuous design, arbitrarily cut off on the sides by the frame. The forms are soft and they almost become an abstract pattern.

In **The Girl with the Flowered Hat,** she captures the delicacy of soft pastels. **Summer Fields** has the delightful sense of a fresh summer breeze, while **After the Storm** is a more exuberant design.

Liebgott concentrates on softness. Not only her colors, but her material works toward that effect. She uses very fine white Chinese silk, and does not allow any stiffness of the wax to remain. The transparency of her colors allows the luminosity of the white background to come through and makes her work light and bright.

Still, Liebgott restricts herself too much within her medium. While she works skillfully in the traditional confines of batik-making (rarely does she paint directly on the fabric; her colors are truly permanent parts of the material), she seldom ventures beyond visually pleasing colors and movement. The three-dimensional element on the surface of **Noah Dove** is a pleasant change. If it is the beginning of experimentation in design concepts, it is a welcome addition to her majesty in the technique of batik.

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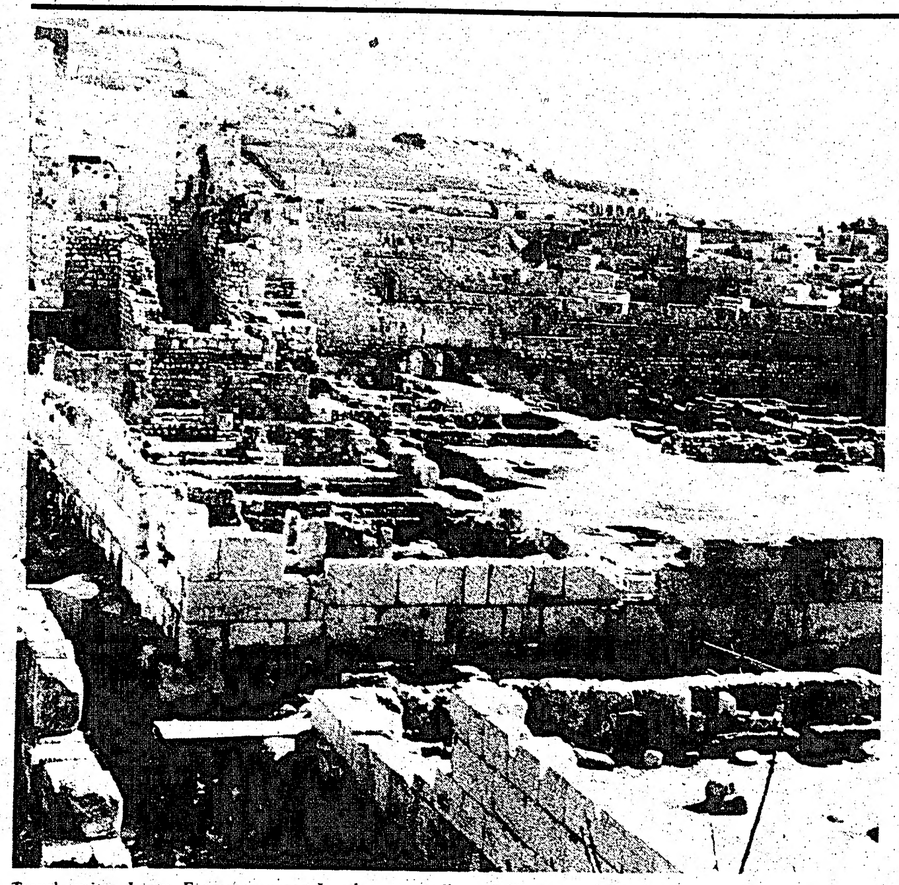

Travel writer Larry Frommer urges Israel not to allow defilement of her holy places. He cites several shrines that are in danger. One area carefully looked after are the excavations near the Western Wall.

Disturbing crass commercialism may defile Israel's holy sites

By LARRY FROMMER

In this, the twilight of the 20th century, the ages are colliding and the past is coming off badly. There is a grim, but apparently losing encounter between the monuments, statues and zeitgeists of history and the relentless expediency of contemporary planning. Things do not look promising for the memorabilia of the ages which, throughout the centuries, have enchanted man and motivated him to travel.

Antiseptic glass towers rise everywhere around us, where once stood buildings of great historical significance. The revered and seemingly indestructible old walls of other days are either tumbling down or losing their intrinsic charm against a backdrop of incongruity.

But destruction of the historical landmarks is only one dimension of this erosion. Equally tragic is the defilement of surviving artifacts and the cheapening of the values they represent. Witness hucksters peddling postcards along the approaches to Montmartre's Sacre Coeur or vendors pandering on the Spanish Steps. Note the squadrons of unsolicited photographers descending upon tourists who leave holy shrines and the commercial side shows which seem to accompany every American bicentennial landmark.

Regretfully, Israel is beginning to demonstrate similar symptoms relative to its hallowed attractions which, if permitted to escalate, could in time diminish the unique charisma of this country. In recent journeys, I was increasingly aware of the disturbing presence of brazen commercialism, which is beginning to muddy the "Israel illusion". The higgler and the haggler are rocking the image of the Holy Land.

Robert Thomas Allen, in his recent book, **How To Survive In An Age of Travel** (Doubleday and Company, 1974), graphically illustrates the problem in describing his first visit to the revered Church of the Holy Sepulchre in Jerusalem.

"You bend down and look through the passageway and can make out only the lower half of two women in black," Allen writes. "An attendant calls to them to clear out and make room for paying visitors. An old woman backs out like a turtle, sobbing. The attendant beckons to you. You bend over and go in.

A black robed priest explains that right under the marble slab, Christ was buried and you can touch it if you like and if you'd like to leave money for the reconstruction of the church, you can. He indicates a tray with folding money, just like the tray in front of a hat check girl."

But this unseemingly debasement of Israel's holy sites is not limited to Christian shrines. I vividly recall two professional schnorrers who vied vociferously over which had the territorial rights to solicit donations at the tomb of the great Rambam (Maimonides) in Tiberias. At Safad, the same vendor who was vigorously pushing yarmulkas as we entered the old synagogue, was pushing postcards as we left it.

Near the cave of Machpelah (burial ground of the three Patriarchs) in Hebron, youngsters attempt to lure tourists to the alleged tombs of equally alleged biblical characters. I have been aghast on several occasions when Israeli guides, perhaps among the most erudite and competent in the world, led tourists into specific shops for a percentage of the take.

Mind you, all of this is not an indictment of Israel's tourist product, for the truth is that this type of crass commercialism is less blatant there than in most popular tourist destinations. The point is that whereas other destinations may be able to afford a more commercial image, Israel cannot.

For it is locked into a past, not only of historical significance, but of supreme spirituality. It is a land which touches not only the intellect, but the deepest emotions. Thus there must be a purity in the symbols which inspire these emotions.

Obviously, Israel's shrines and symbolisms must be insulated against the blandishments of purveyors, even those wearing a cloak of pious rationale. They must, at all times, ring true; withstand every test of credibility and candor. Even where the religious and historic authenticity of a shrine may be sincerely questioned, there must be no question of the respect and reverence surrounding it.

Whereas the visitor may correctly admire the great technological and commercial changes of the modern Israel, he will not tolerate changes and aberrations in the artifacts of its history. These must remain intact and unsullied. Any country can achieve technological and commercial gains. What makes Israel unique is its spiritual legacy.

For Israel to permit a defilement of its holy places is to mock its very heritage.

'Pilgrimage year' for tourists offers wide range of festivities

JERUSALEM —

"Arise ye and let us go up to Zion" — this is the slogan for the special pilgrimage year that will last from now until March 1977.

A wide range of special events, unique visits to camps, kibbutzim and other locations, exhibits of Jewish interest, tour schedules for the Jewish pilgrim and many new events created around the Holy Days will be part of this year.

The celebrations are organized as a result of decisions made at the Jerusalem Conference on Solidarity last fall.

Already, beautifully prepared "pilgrimage certificates" are available for Jewish pilgrims. Travelers in Israel receive them free at the Government Tourist Information Offices in Jerusalem, Tel Aviv and Haifa, while travel agents can purchase them for pennies. A lapel pin is also available at the same time.

On Independence Day, parties will be held in Jerusalem and Tel Aviv. New Year visitors will receive apples and honey in their hotel rooms, while during Purim each tourist will get the traditional hamantaschen and a copy of the Megillah.

A sound-and-light performance retelling the history and heroic defense of Masada will be held on April 18 and 19, 1976 at Masada.

Visits to camps of the Israel army will be made possible. Organized groups should direct their requests to the Israel Government Tourist Office in Toronto while individual visitors should inquire at tourist information offices upon arrival to Israel. The army will also make it possible to view some of the parades held at the bases.

In January of 1977 a Red Sea Festival will be held in Eilat to celebrate the city's Liberation Day. For this month bazaars and other exhibits are also planned throughout the country.

For the participants of this Pilgrimage Year, special interest tours are also being planned — itineraries to emphasize the Bible, the Jews in their homeland, battles for independence and development of the country. These plans are aimed at strengthening ties between visitors and Israelis by allowing more meetings and a closer contact.

One major project will be the expansion of home hospitality. Canadian visitors to Israel have already made this an integral part of most every itinerary, but now plans call for invitations for every visitor to spend an evening in the home of an Israeli family.

Such a visit brings the Jewish tourist closer to the people, allows them to establish personal ties, learn about life in Israel and speak to Israelis of similar age and interest in their homes.

These visits are, of course, free and can be organized by the Israel Government Tourist Office here in Canada or upon arrival to Israel, at any government tourist office in the larger cities.

Posters, pamphlets, a one-day visit to kibbutzim, seder in a dining hall, concerts of folk music, tree planting at Tu B'Shvat (Feb. 3, 1977), a dance festival at Tu B'Av and many more events are in the planning stage to assure that this is, indeed, a special Pilgrimage Year.

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FOR TOURISM AND INDUSTRY, DEAD SEA IS ALIVE AND WELL

By LEWIS LEVENDEL
CJN Associate Editor

(Fourth article in a series)

EIN BOKEK —

If ever there was a misnomer, it's the Dead Sea. For Israel in the 1970s that 50 mile-long body of water, flanked by the mountains of Moab and Judah, is very much a going concern — both industrially and tourist-wise.

In fact, the Dead Sea is not a sea but a lake — the deepest point in the depression extending from Syria to the heart of Africa. Traces of this geological happening can be found in the bible story about Sodom and Gomorrah.

The development of the Dead Sea region started about 50 years ago by a Jewish engineer from Siberia who recognized its tremendous chemical concentration. Today, the Dead Sea Works are extracting many chemicals from the sea, the most important of these being potash, bromines and magnesium brines which are used in the fertilizer and fumigant industries in many parts of the world.

Contrary to other water where the dominant mineral is sodium chloride, the Dead Sea has a content of 140 grams of magnesium chloride per 1,000 grams of water. Magnesium chloride is said to have a rejuvenating effect on the human skin and the bromine has a tranquilizing effect on the nervous system.

Enhanced by the presence of hot springs and nearby attractions such as Masada, the area of late has proven to be a magnet for tourists.

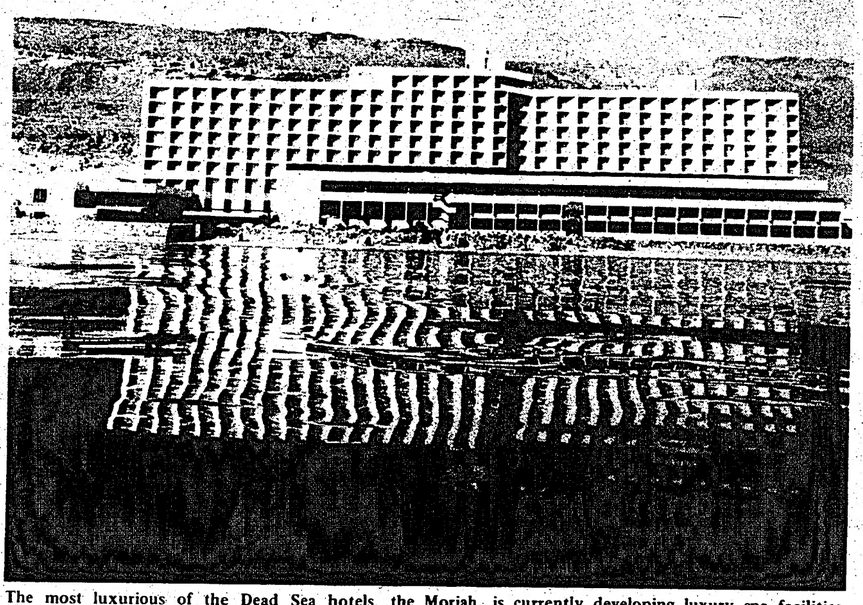
Yet the deputy mayor of the area and the spokesman for the Dead Sea Works feels the Israel tourism ministry has not helped promote the area as much as it could. Shlomo Drori feels that much more funds for research are needed to prove the value of the above-mentioned chemicals as a treatment beneficial for a number of human ailments. Positive results will attract many more visitors, he stresses.

Drori is confident the future of Israel is in his area "because here are the only real sources of raw materials for the chemical industry." Potash is basic to the fertilizer industry, and the bromine industry is going to be the largest in the world, he predicts.

The region, which he serves as deputy mayor, covers six settlements with about 1,500 persons. About 1,000 work for the Dead Sea Works owned by the government. It was only after the Six Day War that private industry came to the area, and the government brought in electricity and roads. Tourism was a by-product of industrial development, he said, and largely by word of mouth, they flocked to the four hotels.

He confidently says this will probably be the only place where the government will allow new hotels. There is currently a freeze of government support for hotel building in the country. Drori does admit that under the present circumstances, there is only enough water for four more hotels.

He explains there has been a very rapid regression of waters from the southern part of the Dead Sea. Dykes have been built to close off the evaporation area and pumping water from the deeper part of the sea has been undertaken. If Jordan does not co-operate, that country will lose its part of the Dead Sea and the opportunity for mineral exploration.



The most luxurious of the Dead Sea hotels, the Moriah, is currently developing luxury spa facilities.

One of the thrills of a visit to the Dead Sea is to recline and float in the salty water.

The emphasis of future tourist development will be on spa facilities. Drori agrees spas appeal more to Israeli and Europeans than North Americans who don't believe in non-clinical treatment unless it can be scientifically proven. But research proving the long range effect of treatment by the Dead Sea waters, would bring many more North Americans, he says.

Nevertheless, thousands are flocking to the area, with all hotel rooms booked through the year. The Dead Sea spokesman enthusiastically boast that the climatic conditions are the best cosmetician in the world, thanks to the concentration of magnesium, low humidity and radiation.

Drori was interviewed in the lounge of the five-star Dead Sea Moriah, which is adding a fancy spa. Built on the sea in the Ein Bokek area, the hotel has the ambiance of an old luxury liner. Beautifully served are deluxe seven-course meals with three choices of main dishes, and the mouth watering meat and dairy buffets are sumptuous. Surrounding the hotel is an outdoor promenade. From the huge dining room, the view across the sea to the Moab mountains in Jordan is breathtaking. Just like cruise ships, there is a nightly movie plus entertainment in the lounges. All 220 rooms face the sea and have color televisions.

The spa, to be under medical supervision, will offer a number of package deals which will have treatments in mineral water and polodium tubs, underwater massages, and hydrotherapy along with check-ups by doctors, including electrocardiograms. With its opening, the hotel plans to sell the spa aggressively in Europe and North America. A two-week package deal at the hotel at full board costs $680, exclusive of spa treatments, says Bamy Amdursky, director of the Moriah chain.

Besides the thrill of floating in the sea, the hotel offers an indoor heated salt-water pool and Olympic-sized fresh-water pool.

Nearby Masada is an experience not to be missed. Herod the Great, built a palace on the flat-topped rock almost 1,500 feet above the sea. Today, a cable car takes you up, although you have to climb the last 80 steps to reach the top. The palace and other ruins have been partially restored and make for fascinating viewing. You can experience something of how the Zealots felt when they faced the Romans for so long before choosing suicide rather than captivity.

Other attractions include the Judean desert town of Arad, the Dead Sea Scrolls discovery site of Qumran and the oasis kibbutz of Ein Gedi.

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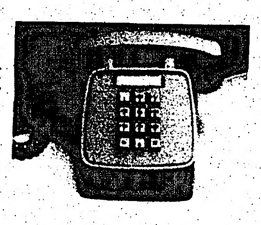

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Travel

Las Hadas--extravagant, whimsical, mock Moorish resort

By JUDY FRASER

LAS HADAS, Mexico — If you've ever wondered what F. Scott Fitzgerald meant when he wrote that "the rich are different from you and me," the answer must surely be found — at least in part — at Las Hadas.

It's the magnificent mock Moorish resort which dominates the Santiago peninsula across the bay from the port of Manzanillo on Mexico's Pacific coast. Extravagant and at first too outrageous to be true, Las Hadas is one of the few modern leisure communities which deserves the term unique.

At first sight, whether arriving by yacht at the private marina or by land over the steep cobblestone entrance road, first-time visitors will usually swallow hard and be heard muttering a curse at the travel agent who has mistakenly sent them to Disneyland.

Las Hadas is, after all, a fantasy fulfilled — acres of blinding white towers, turrets, arches, domes and doors forming individual casbahs, with perfectly laid cobblestone streets and pathways leading out from a huge fountain centred in the Dona Albina plaza, and perhaps the most ethereal landscaping yet. Stubborn comparisons with Disneyland dissolve instantly in the almost mystical experience of the sun's arrival at dawn upon the starch-white rooftops.

The vision — a term which suitably embraces the virtual impossibility of an adequate verbal description — of Bolivian tin magnate Antenor Patino, Las Hadas has so far cost its founder $33 million, making it the costliest hotel in the world.

Eight years after development of the site began, Patino's struggle to give definition to the dream of an ideal vacation retreat for the world's wealthiest and most glamorous people will result in a second debut this year.

Rates at Las Hadas during the winter season (Dec. 15-April 30) begin at $100 per day for a double with two meals. Of the 200 suites planned for occupancy by Christmas, 132 were completed by early November. These included 160 "superior" rooms and 44 suites of various deluxe proportions located in separate wings. A "junior" suite lets for $130 per day for two.

Each wing is distinguished by a different interior color scheme (yellow, red, blue) and units are entirely self-contained with a private terrace view of the bay, air conditioning, Italian marble floors, imported rattan furniture, servi-kitchen, even a WC with a bidet to satisfy the hoped-for tide of jet-set Europeans.

Designed by Valerian Rybar, Francois Catroux and Jean-Paul Olivier of Paris, the impressively chic rooms nevertheless feel stiff and icy, a sensation not readily reconciled with the astonishing per-unit construction cost of $160,000.

The hotel plans to have a telex installed for guests' use, but in the meantime the only hope lies in shouting from atop the lookout tower.

The hotel already has its own landing strip nearby, although most arrivals by air still use Manzanillo's Playa de Oro airport (also built by Patino), a 35-minute drive north on the Camino Real route toward Puerto Vallarta. A private heliport is on the drawing boards.

Although Las Hadas is clearly being groomed as a luxury destination in its own right for a definable travel elite, it is also — and somewhat surprisingly — being offered as part of a vacation package by several tour operators. Mexico Travel Advisors, for example, has a 4-night "Manzanillo Beach Party" for $149 (double, no meals) plus airfares.

Both CP Air and Aeromexico have scheduled flights from Montreal and Toronto to Mexico City, with daily connections available from there to Manzanillo.

In addition to Canadian airport departure taxes, there is a departure tax of 10 pesos (about 80 cents) for domestic flights in Mexico and 50 pesos (about $4.50) for international flights.

Every morning at dawn, for as long as anyone can remember, this old Mexican has swept the beach at Las Hadas on Manzanillo Bay. Dragging his handmade rake behind him, he erases all traces of a human presence — including his own footprints — from the sand.

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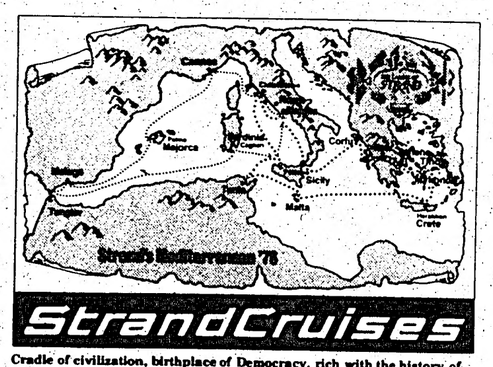

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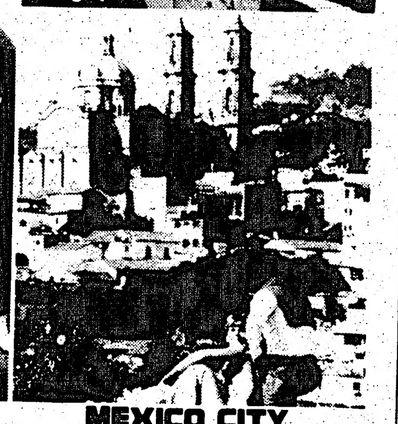

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Mazatlan, once a refuge for pirates, is an up-and-coming resort which holds a mardi gras considered by many, second only to Rio's carnival. In foreground is monument to a fisherman on the main plaza.

Natural theatre of dramatic contrasts

Romantic, magical setting of Puerto Vallarta played feature role in many Hollywood movies

PUERTO VALLARTA — Puerto Vallarta is a natural theatre of dramatic contrasts; lonely white sand beaches and all-night discotheques, new paved highways and impenetrable jungle, gleaming yachts and native dugout canoes.

As a romantic and magical setting, Puerto Vallarta has played a featured role in many movies including the box office hit **Night of the Iguana.** Seen "in person", Puerto Vallarta has many more sides to show and moods to cast.

Climate is serenely tropical, averaging about 80°F through the year, with cooling breezes blowing off the blue Pacific. Warm and dry for most of the year, it has a June-October rainy season when rain falls mostly at night.

Accommodations suit every need from beachcomber-style to luxury living. There are trailer parks and family bungalows to be rented. Thatched, open-beach restaurants, charcoal-broil just-caught tuna, lobster and oysters on the spot. Hotel dining rooms offer ample menus with Mexican and international dishes.

Things to Do; Places to Go. There are more than 25 miles of gleaming white beach along the arc of the Bay of Banderas on both sides of Puerto Vallarta. It leaves plenty of room for surfing, sailing, waterskiing, paraskiing, horseback riding, sunbathing or a Robinson Crusoe stroll. At the nearby Sun Beach, las Delicias, mariachi troubadors play favored songs, and beach bars serve cool drinks.

Ocean launches for hire visit remote tropical settlements further down the coast where the every-mysterious jungle encroaches on virgin beach. Exotic tropical flowers and brilliant-hued waterfowl as well as the famed iguanas populate the lowland lagoons.

Wild turkey, pheasant, quail and duck make the hunting excellent. For bigger fame, there are professionally guided jungle safaris to hunt mountain lion, jaguar, wild boar and ocelot.

Big game fishing for sailfish and marlin lasts from November through May; while tuna, sea bass, bonito, red snapper and other deep sea fish are hooked all year round. Spanish mackerel and amberjack tuna are also found in the offshore waters of the outlying Los Arcos islands. Transparent shore waters increase the range and fun for skin and scuba divers.

An annual deep-sea fishing tournament is held early in November, and ocean-going yachts race from California to Puerto Vallarta on odd-numbered years.

A local artist's colony produces paintings and sculpture for sale as well as traditional Mexican pottery, jewelry, wooden bowls, leather goods, sandals and embroidered cotton dresses.

An international jet airport is used by five commercial airlines serving Puerto Vallarta. Trains run daily to Mexico City, and a cruise liner ferry regularly makes the trip to Baja California Sur. New highways are open to Guadalajara in the east.

Afforestation transforms barren and treeless hills

ILANOT — Not too many years ago, when the founders of the modern state of Israel first set eyes on the promised land, they found it a wilderness of barren hills and empty horizons where a tree — any tree, was a landmark...a solemn shadow at the crossroads of desolation... an oddity and an anachronism of a time past when the shaded hills were clothed in forests of pine and oak.

Afforestation has been one of Israel's fondest dreams. The efforts of the Jewish National Fund — the organization vested with the responsibility of making that dream come true — have transformed in a few short years, the very landscape of scorched hills and desert into one of forest parks and gardens.

Each year the JNF plants millions of saplings; in its over 70 years of activity it has planted 125 million. An estimate has been made that if this present rate of planting is kept up, almost all of the suitable area of Israel could be covered by forests within 50 years.

Forests, however, are not just planted at a whim, nor can they be created without a sound basis and understanding of the specific scientific and technological problems involved. Recently, we visited the forest experimental station at Ilanot — an institution of the Ministry of Agriculture working in close co-operation with the JNF towards the attainment of the common goal of making Israel green.

It is at Ilanot that this basis for forest planting is provided through scientific research. The station is concerned with the study of forest ecology, silviculture, wood technology and forest protection.

At Ilanot, near Netanya, a staff of some 17 people works in garden-like surroundings. In this complex of cottages and laboratories fronted by well-kept lawns, flowering hedges and all manner of ornamental trees, scientists, technicians, clerks and laborers go about their work.

Besides its laboratories of ecology, wood technology and entomology, the station has at its disposal a library, tree nursery, experimental plots and a large arboretum of 130 dunams where over a thousand different species of trees — some indigenous to Israel, some not — are grown for study.

"Our objectives here," the station's director Dr. Rene Karschon explained, "are to deepen our knowledge of forest science and improve all phases of forestry work in Israel."

Dr. Karschon was asked if Israel can ever expect to have the widely variegated forests of different species indigenous to North America and Europe. He replied that this could never be, as Israel lies in a zone of Mediterranean type vegetation and must be satisfied with 'chaparral', natural forests of evergreen formation, in contrast to the deciduous (leave-shedding) forests of the temperate climates.

At the laboratory of wood technology, Karl Tischler, wood technologist, explained that his department researches the anatomic, mechanic and physical properties of locally grown wood. Amidst rows of test tubes and hundreds of varieties of wood samples, he pointed out the different types emphasizing their strengths and weaknesses in accordance with their designated use. Eucalyptus, to cite an example, is much in demand on the local market.

The station's laboratory of forest entomology, under the direction of Dr. Joseph Halperin, deals with the biology of parasitic damage and methods of control.

The station at Ilanot was founded in January of 1948 and began its first research projects the following year. It has served as an indispensable resource of experimentation and information in the Jewish National Fund continuing program to clothe the landscape of Israel with a mantle of greenery.

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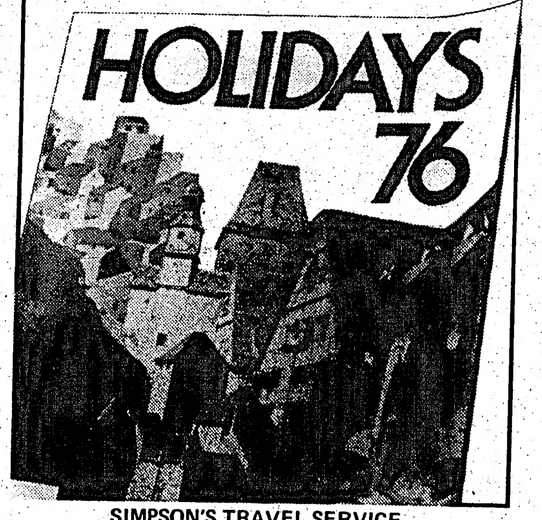

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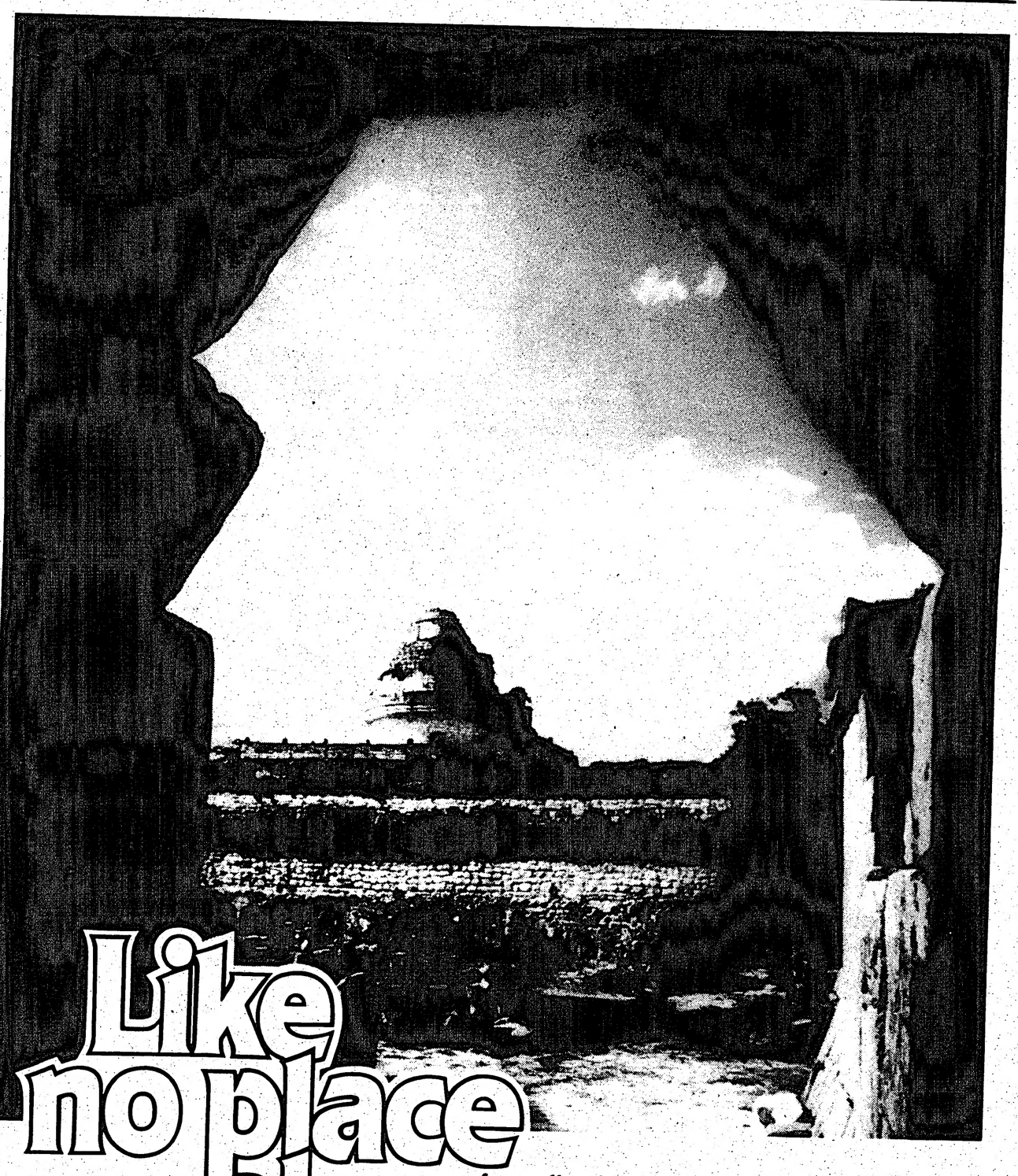

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Chocolate Menta Mastic is the name of this three-girl singing group which represented Israel in the annual Eurovision contest in the Netherlands. Contest was televised around the world. (Starphot)

Bonds 1976 goal

Cont'd from Page 1

ance of Israel Bond investment funds to meet Israel's paramount needs at this crucial time in her history. It was felt also that additional millions of dollars in bonds could be raised through new investment programs introduced this year for synagogues and institutions. Another potential towards achieving the $18 million campaign goal can be found in the redemption of Israel bonds which are maturing this year and which past experience has shown many people will use for reinvestment in Israel bonds.

To date, Israel has already repaid $1.3 billion of the $3.2 billion in bonds sold over the past 25 years since the Israel Bond program was launched. Channeled into Israel's development budget, these loan dollars have made possible the expansion of industry, agriculture, the construction of highways and harbors, telecommunications and the exploitation of natural resources, including oil and natural gas. By generating development programs which in turn produce jobs, products for export, tourism facilities, and the like, bond dollars facilitate Israel's capability to repay the loans made to her.

Bond funds have been largely responsible for a network of ground-level and underground oil storage tanks at Eilat and other locations and are now participating in the financing of a new $200-million project to double the country's oil storage capacity.

'An Iranian exception'

By MIRIAM CHINSKY

TORONTO —

In a land where many of the women are still heavily veiled, Parvine Moatamed, director of ORT Iran, is exceptional.

Mrs. Moatamed's mother was married at the age of 10 to a 35-year-old widower; Parvine was born when her mother was 14. At a time when higher education for girls was fiercely rejected by most parents, she managed to complete high school before marriage at 17. Encouraged by her husband, a dentist, she entered university and alternated the birth of their two sons between earning a B.A. in English language and education, and an M.A. in psychology from Tehran University.

A member of the Women University Graduates, a society dedicated to female emancipation, she speaks Pharsi, (Persian) English, French and Turkish.

The first woman anywhere to be an ORT director, her accomplishment is notable; in a country where many citizens are just now entering the 20th century, it is amazing.

The ORT school which Mrs. Moatamed directs is the only one in Iran. Founded 25 years ago in the capital, Tehran, it has an enrolment of 1,000, divided equally between male and female students, aged about 13 to 25.

Mrs. Moatamed's duties are demanding. She is the liaison between the Iranian government and her school, she controls the budget, supervises staff employment, and deals with agencies such as ORT headquarters in Switzerland, and the Jewish National Fund. She must combine her knowledge of business management with perception and charm.

Visiting Canada under the sponsorship of the Secretary of State's office in conjunction with International Women's Year, and at the invitation of Canadian Women's ORT, Mrs. Moatamed recently addressed the ORT Convention in Montreal. In the Toronto area, she spoke to 200 guests at the Thornhill home of Chahine and Joe Levine.

She will travel to other Canadian cities, Winnipeg, Hamilton, and Windsor, bringing the message of ORT, the Organization for Rehabiliation through Training, describing its functions and needs, to concerned Jews in these communities.

The school in Tehran hosts numerous students

Parvine Moatamed

from villages hundreds of miles distant, who must live in residence; 260 are accommodated on campus. An all-encompassing program is provided, scholastic, social, and religious. And parents are assured that their daughters especially, will be well supervised.

There are 80,000 Jews in a total Iranian population of 35 million; consequently, Jewish history and Hebrew are stressed in the curriculum. "We want our girls and boys to appreciate the values of Judaism, and maintain their identity," says Mrs. Moatamed.

"Once a year, a communal Bar Mitzvah is held for the boys, and this past year, for the first time, there was also a Bat Mitzvah."

The prime purpose of ORT is to teach students how to help themselves, largely through technical training. In Iran and other developing countries this is particularly pertinent.

On the Tehran campus boys study, in separate classrooms, electronics and electricity, toolmaking, refrigeration and air conditioning.

Zumwalt warning

Cont'd from Page 1

area because they feared an armed clash with the Russians. At that time the American fleet in the Mediterranean was outnumbered by the Soviet navy, which relied for air support on bases in Arab countries.

In a crisis today, he said, the American Sixth Fleet would retire to an Italian port rather than take up a Russian challenge.

The Russians, who had violated the detente agreements on numerous occasions in the Middle East (as elsewhere), were now poised, he warned, to exploit existing conflicts and ferment new ones in that area in order to keep old wounds open and to create fresh trouble centres and new points of pressure in an area which was of crucial importance to the West and its economic life lines.

The admiral admitted, however, that in as far as any war in the Middle East could be controlled, the Russians would have no interest in the complete destruction of Israel since her existence provided the pretext for their alliance with Arab states. To the best of his knowledge, and at least until 1980, Israel was strong enough to defeat any combination of Arab states, provided the Russians themselves stayed out of direct participation.

U JA campaign

Cont'd from Page 1

broadcast was described by a Kol Yisroel commentator as an "electronic lifeline" to North America.

Rabin spoke of the "great Jewish partnership" of Israel and Diaspora Jews "which has given strength to Israel and enabled us to accomplish so much together."

He said Israel has embarked on a program of economic reform which, in the first year, reduced private consumption by 5%. The aim now is to reduce consumption another 5% in the coming year. Taxes have been raised to a record high to produce 70% of the national income of the country. The people of Israel, he continued, are pledged to work harder, export more and consume less.

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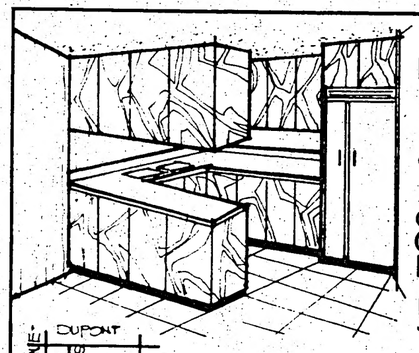

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survived by Mrs. Bertha Osolky (wife) and Mrs. Harry Bernholtz (Jean) daughter, will take place Sunday, April 11th, at 11:15 a.m., Lambton Cemetery, Beth Jacob Section, Royal York Rd. Relatives and friends are invited to attend.

The family of the late beloved
ROSE STERN
wish to thank all relatives
and friends
for their kindness
and sympathy
expressed during their Shiva.

The family of the late
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Advance Notice - Jerusalem Hall, 788 Marlee Ave. will have a **BIG DANCE.** Sat. April 24th, featuring Maurice Turk and his orchestra with singer Alan Kabel. Coffee, cake, and wine served. Admission $4. Watch CJN. 16

A 25-39 - Odd Singles Social - Starring the **Four Fireflies Band.** Dance to the music of these young musicians and put a twinkle in your evening. This time we play at **12 Viewmount Ave.** Sunday, April 11 at 8:30 p.m. Even The Odds! Meet someone nice like you! Guests $2.75 - Members $1. 9

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Pine bed, cannonball style, hand-crafted, beautifully finished, 221-2594; 225-1097. 16

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Luxury 3 bdrm. condominium 1½ baths, 3 appl., broadloom, nice decor, 8 month old building, low down payment. Leon Sobrano, 661-3640. Del Realty Inc. Realtor. 9

BATHURST-FINCH
Luxury 2 bdrm. condominium apt., 2 full bath, 3 appliances, broadloom, professionally decorated, top condition. 9% mtge., close to transportation & shopping. Mary Katz, 636-5200. Lil Rush Real Estate Ltd. Realtor. 9

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Oriole Parkway - Eglinton. Luxury lower 3 bdrm., 2 baths, large living rm., dining rm., kitchen. $600 monthly. Ideal for a family with children. Air conditioning, broadloom, 483-2713. R

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MIAMI BEACH - Ocean Front, sandy beach. Efficiencies. Weekly or monthly rates - $20. weekly & up. Whitehart Hotel, 315 Ocean Drive. Call collect (305) 672-0841. R

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Elegant, spacious backsplit home features exquisite large bdrms., fully panelled family rm. and den, 2 walk-outs highlight grand lot with 60' frontage. Steps to synagogues, shopping and all conveniences. Call today. Come view it with Gary Mitchell, 789-7351 or 635-0854.
Canada Permanent Trust Realtor. 9

HOUSE FOR SALE

Harvey Kalles Realtor

HOMES OF DISTINCTION

YORK MILLS-BAYVIEW
$169,500 newly listed this 5 bdrm. home was built by a prominent builder for a maximum of quality, convenience and value. The floor plan has functionality with a family rm. and den both on the main floor - marble vanities in the bathrooms - a very unique home that is definitely a scoop of the housing industry! Call for an appointment. Elise Kalles, 449-1873 or Eileen Cohen, 449-8690; 787-6161.

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Leslie Steeles Pool
$171,900. Tudor style 5 bdrm., 2 storey with main floor family rm., den, custom kitchen, large heated pool. This home has all the character and charm you could wish for. Call Eileen Cohen, 449-8690 or 787-6161.

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BAYVIEW-YORK MILLS NEW EXCLUSIVE $189,900
This quality built 2 storey, 5 bdrm. home with main floor family rm. is situated on a beautiful treed lot in a most desirable area and includes many extras. For appointment to view, please call Eileen Cohen, 449-8690 or 787-6161.

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YOU HAVE BUT ONE LIFE TO LIVE
Live it in a home you love. $164,900 - Courtwood Place - a quiet court on Forest Grove Dr. in Bayview Village. Exceptionally beautiful ranch home with 4-6 bdrms., large principal rms., lower level completely finished with walk-out to beautiful garden and ravine. Central air, all the amenities. Call Eileen Cohen, 449-8690 or 787-6161. 9

Harvey Kalles Realtor

BATHURST - SHEPPARD $75,500
Solid brick detached 6 rm. bungalow, 4 rm. bsmt. apt., 2 four piece baths, central air cond. $15,000 down. $40,000. Mtge. at 10¼%, 5 year over amortized. Helen Solnik Realtor, 789-7138. 16

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3 bdrms. & panelled den. Lovely living & dining area. Good size kitchen. No mtge. to arrange. R. Brown, 633-7777.

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BATHURST - WILSON
2 three bdrms., 1 one bdrm. Large garden. Parking for 4 cars. Vendor take back 1st mtge. Evelyn Pollock, 633-7777.

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Solid brick 6 rm. bungalow with double garage. Sparkling condition! Master bdrm. with washroom ensuite. Close to all amenities. Rose Stone, 633-7777.

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BAYVIEW - STEELES
$124,500. South of Steeles. 1st time offered! 8 rm. backsplit in mint condition, 22X15 kitchen. All bdrms. twin sized. Central air conditioning. Panelled family rm., open fireplace, walk-out to garden, double garage. Pearl Grossman, 633-7777.
Rose Hersh Ltd. Realtor. 9

BATHURST - SHEPPARD
New Executive Homes
2 storey centre hall plan, 4 large bdrms. with 5 pc. ensuite, main floor features laundry rm., powder rm., and walk-outs from Hollywood kitchen and panelled family rm. with fireplace. Central air conditioning. 10¾% 1st mtge. **Open House, Sundays 2-4 p.m. at Ellison Ave.** Please call Ruth Goldberg, 486-1400 or 635-6606. 9

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Luxury 3 bdrm. Townhouse, 3 bath rms., finished rec. rm., broadloom throughout, attached garage, all conveniences, 18 unit complex. Call 781-2161.
MAX NOVACK REAL ESTATE, REALTOR. 9

Harvey Kalles Realtor

Open House - 44 Rollscourt
Sunday 1-4 p.m. Architecturally designed custom 4 bdrm. bungalow, unique main floor family rm., large sunny living rm., 3 open fireplaces, with walk-out to garden, balconied dining rm., exceptionally beautiful lot. Many extras. $189,000. Call Ruth Rosenberg, 484-9111. 9

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4 NEW HOMES ONLY
PRICED FROM $119,900
4 bdrm., 3 bathrooms, family rm. with fireplace, Hollywood kitchens with daylight ceiling, circular stairs, walk-out bsmt. with some models, many extras. For information, call Bernard B. Weinstein Real Estate Ltd.
223-4026 16

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Detached Bungalow
Don Mills - Steeles
Sparkling 3 bdrm. home. Fully broadloomed, perfect condition, attached garage, $69,900. See it to-day. Nancy Atcheson, 226-3040. 9

HOUSE FOR SALE

Paul Slavens Real Estate Ltd. Realtor

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Asking $102,500
This home is a gem. 3 super bdrms. plus den, main floor laundry rm. and powder rm. Dream kitchen, super family rm. with working fireplace plus games rm., centrally air conditioned, gorgeous private garden. Call Eleanor Stanton, 483-4337 or 445-0923.

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Upper Forest Hill
A delightful Georgian home in top condition the main floor has separate living & dining rm. Huge family rm. A powder rm. Large modern kitchen & a study or extra bdrm. The upper floor has 4 excellent bdrms. Central air conditioning. All appliances & many extras. Call Art Warren, 483-4337 or 781-7166.

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JUST LISTED $108,000
Bathurst - Eglinton
Lovely 4 bdrm. home in immaculate condition. Centre hall plan. Large living rm., separate dining rm., modern kitchen plus breakfast rm. Finished lower level. Centrally air conditioned. Call Mrs. Caplan, 483-4337 or 783-3879.

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Asking $119,900
Attractive 4 bdrm. home, 4 baths, large modern kitchen with appliances. Lower level family rm. with wet bar. Central air conditioning, extra bdrm. Exceptional value. Call Margaret Heiman, 483-4337 or 783-2040.

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Owner Leaving Country
Reduced $59,200
A beautiful 2 bdrm. bungalow. Modern kitchen with appliances. Finished lower level with kitchenette & extra bath walking distance to all conveniences. $15,000 down. Open 1st mtge. Call Eleanor Stanton, 483-4337 or 445-0923. 9

Paul Slavens Real Estate Ltd. Realtor

CLANTON PARK SYNAGOGUE
Bathurst-Wilson - Large 3 bdrm. ranch bungalow. Panelled den, finished bsmt. apt., 3 baths, central air conditioning, attached garage. Close to Beth David Synagogue, schools & TTC $125,000. Open for offer as owner bought another house. Private sale 449-0681, after 5 p.m. 30

TAL-RAM REAL ESTATE LTD

BRIAR HILL-LAWNHURST
Just Listed-$235,000
Quality and refinement combined with space and style make this house distinctive in every way. Fantastic 4 bdrms. on 2nd. dream master bdrm. Magnificent kitchen and fabulous den. Beautiful lower level. A delight to show. Renee Bald, 789-4325.

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UPPER FOREST HILL
$119,500. A super centre hall. 3 bdrm. home in move-in condition. Separate large breakfast rm. adjoins interesting kitchen. Excellent bsmt. delightfully finished with separate rec. rm. and office. Many appreciative extras including central air. Large 8½% mtge. Pool size lot. Mrs. Katz, 789-4325.

* * *

LESLIE - STEELES
Just listed in Wycliffe Olde Towne, a handsome and comfortable 4 bdrm. home. Great family rm. with walk-out to pool size lot, cedar deck. Many exciting features, central air, 2 car garage, full bath ensuite, 9½% 1st mtge. Gayle Esbin, 789-4325.

* * *

UPPER FOREST HILL
$137,000. A spacious centre hall plan, 4 bdrm. residence. Separate panelled den with walk-out to excellent yard. Powder rm. on main. Totally finished huge bsmt. Kitchen has eat-in area and good working area adjoining separate storage rm. A super home - excellent value. Renee Bald, 789-4325.

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BETH TZEDEC AREA
On Croydon Rd., a beautiful 4 bdrm. home with a main floor separate family rm. plus separate breakfast rm. Pool size lot, master ensuite, terms to suit - Vendor will hold large 1st. To view call Mrs. Kirsh, 789-4325.

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BATHURST - HEATHDALE
$79,500. Very charming 6 rm. bungalow. Natural wood trim and panelling, sunken living rm. with log burning fireplace. Rosewood kitchen has separate breakfast nook. Finished bsmt. Excellent financing. Near synagogues, schools & transportation. Mr. Burstyn, 789-4325. 9

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HOMES OF DISTINCTION

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Sun. 2-4 p.m.

451 Russell Hill Rd.
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$289,000. A way of life for sale on Russell Hill Rd. in the Lower Village superbly restored it original splendor in which the glories of the past abound. Quality throughout - separate living rm., dining rm. and library on main floor - 3 open fireplaces - 7 bdrms. - exceptional master suite - abundance of closet and storage space throughout. Great financing will make it easy for you to own this home. Joyce Lindzon, 636-8478 or 787-6161. 9

* * *

5 Terrydale Dr.
BATHURST MANOR
$129,500
1st offering of this 3-4 bdrm. backsplit home. Ideally located close to synagogues, schools & shopping. Master has ensuite of course. Comfortable for family and unusually spacious for entertaining, lower level completely finished - family rm. with walk-out to private garden. Centrally air conditioned. For more information on this one call Joyce Lindzon, 636-8478 or 787-6161.

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61 Mellowwood
$235,000
CUSTOM EXECUTIVE
York Mills-Bayview
This custom built 2 storey home on pool sized lot has beautiful sunken living rm., separate dining rm., family rm. with fireplace, den, large kitchen, main floor laundry rm., 5 grand sized bdrms. - master with dressing area, 5 piece bath, and consecutive sitting rm. Truly a magnificent home in this most prestigious location. For more information please call Eileen Cohen, 449-8690 or 787-6161.

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SHEPPARD - WILMINGTON
$115,000. Exceptional modern (only 13 years!) sidesplit, family rm., finished bsmt. Near plaza, shul, schools. Owner hold open mtge. Beautiful home, top condition. Harry Lieberman, 487-7101. 9

* * *

INDOOR POOL
BAYVIEW-JOHN - $229,000. Brand new 3 bdrm. bungalow, over 3,000 sq. ft. on main floor. Circular stairs to marvelous lower level. Choice of furnishings. Great for entertaining. Michael Popovich, 487-7101. 9

Lawrence West of Bathurst - Large 2 storey brick house 50' frontage. Living rm. with fireplace. Finished bsmt., 782-6813. 9

Larry Ungerman

Forest Hill
($25,000 Heated Pool)
We have just listed a fabulous 4 bdrm. centre hall plan home, on a picturesque professionally landscaped 50'X150' lot, central air conditioning. Main floor powder rm., 3 fireplaces, 31 ft. panelled recreation rm. and main floor richly panelled den, are only a few of the many distinctive features of this home. The tantalizing pool area is "Country in the City!" It must be seen!!! Your exclusive inspection arranged by Larry Ungerman, 484-9111. 9

Don Mills - McNicoll, large 8 rm. modern semi $79,000. $15,000 down. Private, no agents. 964-6858. R

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Custom built executive homes. For homes in Don Mills, Willowdale and Agincourt call Austin, 447-8503.
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ISRAEL APARTMENT FOR SALE

Israel Apt. For Sale. 3 bdrm. modern apt. in Rehovot, 630-7517. 16

ISRAEL APT.
Northern suburb of Tel Aviv, 2 bdrms., 1,000 sq. ft. Must sell (416) 221-7085. 9

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ATHENS - SALONICA PIREAS - GREECE
Urban property wanted. Apply with information to location. Write to P.O. Box 452, Station E, Montreal, Quebec. R

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PERSONAL

Do You Know Where your friends will be on Monday, May 17th, 8:30 p.m.? At the best of the Bikel.
THEODORE BIKEL IN CONCERT
For information, 482-8961; 782-7597. 9

Mazel Tov to Mr. T. on his engagement to Rhona G. Hydra. 9

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Tall, dark & handsome widower, business executive, wishes to meet an attractive, personable lady for companionship & possible marriage, age 35-45. Box 303, Postal Station Z, Toronto. R

If you want a happy marriage, call me any day after 5 p.m. I am a widow, 59. Tel. 787-5926. 9

Personal Introductions Only for selective people seeking serious attachments. For appointment phone Mrs. R. 656-0272. 9

Abe, the 25-39ers - Odd Singles - Are having a band. See Announcements Column. Love Rosie. 9

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UNVEILINGS

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Cantor's concert poorly attended

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON — The turnout for Cantor Ralph Schlossberg's first appearance in Canada at a Hamilton Jewish Community Centre concert in celebration of Jewish Music Month was disappointing.

Although he performs to full houses and rave reviews in the states, he is unknown in this country, and without the benefit of recordings to precede his concert, many seemed reluctant to come out to hear a young cantor who, his publicity tells us, "looks like Engelbert Humperdinck and sings like Tom Jones." It was their loss.

Billed as "the rock cantor," his appeal is primarily to the young but with a strong, rich voice of extraordinary range that can ring out in true cantorial style and a repertoire that includes something of

Centre teaches women to become involved in community

By MARILYN GREEN

HAIFA —

"There are some things that no matter how often they happen, still remain new, exciting, interesting and inspiring. One of these is the coming together of people from various parts of the world." This is an excerpt from an address by former prime minister Golda Meir to a seminar of women leaders at the Mount Carmel International Training Centre here.

The brainchild of Mrs. Meir and its present director, Mina Ben Zvi, Mount Carmel Centre was established because of the recognized need for women of developing countries to participate in the growth of their communities.

Israel was chosen as the site for a number of reasons. First, as both a developed and developing country, Israel has made many educational leaps forward in a very short time. Therefore, it was felt that Israelis have much to teach others.

Second, Israel is geographically closer to Africa and Asia than Sweden, the original location. Also the climate is more temperate, making it easier for students to adjust.

A third reason is the hope that development aid will lead to the improvement of international relations.

Candidates are chosen through the ministries of agriculture, education and welfare in various Asian and African countries. Selection is on the basis of who would best benefit from a learning experience and in turn be able to transmit knowledge to their own communities.

Funding is provided by Swedish International Development Authority (SIDA), which is assisted by international women's organizations like the Soroptimists.

Since its inception in 1961, Mount Carmel Centre has been home to approximately 1,800 women and a few men from nearly 100 countries. A number of students come from countries which have broken off diplomatic relations with Israel. However, the Centre agreed to teach anyone who was sponsored by an international scholarship.

This year 41 participants, from 11 countries in Africa, Asia and the Caribbean, are attending the eight-month program. The courses offered are kindergarten teaching and supervision and rural community development.

These are planned for mid-level personnel with at least grade 12 education and three to five years working experience. Shorter study tours are aimed at those with higher executive training and responsibility.

Though Mount Carmel Centre caters to women, men are not completely excluded. For instance, there are six men participating this term, one of whom is a kindergarten teacher in Bhutan (close to Mt. Everest). For many students, this is their first venture out of their native countries. Some are married with young children, who are cared for by a member of their extended families.

Fannette Modek, the capable assistant director of the Centre, spoke warmly about organizing the first Spanish-speaking course, which was given this past autumn. Planning the three-month seminar was at the request of the Mexican government.

The rural community development course was based on demonstrating and discussing Israeli experience. According to Mrs. Modek, the 19 South American participants were extremely socially conscious individuals who were able to identify problems in their communities, and seek solutions.

Assertive and calm, Mina Ben Zvi directs the Centre's activities from a comfortable office surrounded by handicrafts of previous pupils. A one-time municipal councillor in Haifa, she is the first commander of the women's corps in Israel Defence Forces.

Apparently Mount Carmel's program gives the women confidence, which may have an effect on their status when they return home. A great majority are employed in professions and top administrative posts. Some become ministers in the governments of their countries. Certainly they have become more outspoken. To Mrs. Ben Zvi's delight, the students have, on occasion, adapted what they have learned to the needs of their country even beyond the hopes of their instructors.

Kindergarten teachers from around the world participate in a handicraft course at The Mount Carmel International Training Centre in Haifa. Over 100 countries have been represented at the Centre.

Canadian Ambassador and Mrs. Edward G. Lee (centre, back), sit in on a Hebrew class with new immigrants at the United Israel Appeal of Canada's Ashdod Absorption Centre. Immigrants spend five months at centre learning Hebrew and acclimatizing themselves in the country. (UIA of Canada)

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Karen Silverstein, with her tray of Passover goodies, participates in Bialik School's annual seder. (Jacob El-Baz photograph)

ECHOES OF PAST SEDERS TOUCH CLOUDED MINDS

By MIRIAM CHINSKY

Almost all of us have memories of special seders. The first one I can recall was at my grandparents home on Grace Street. They have both been gone for a long time but I can still see my zeda with his long grey beard brushing the edge of the red velvet Haggadah as he softly intoned the brochas, and my tiny bubbie lighting the candles, a black lace shawl pulled tightly over her head.

There were other seders, too, at my great-uncle Yarmiah Graftstein's on Baldwin Street; he was a shoichet and very Orthodox. Aunt Liebe wore a shetl. The service went on and on with not a syllable omitted, but finally we ate, and then my uncle and his sons sang zmieres, tunefully, boistrously, with Chassidic fervor. Though my head was drooping from too much wine, the sound still rings in my ears.

But the seder which had the greatest impact was held in a mental hospital.

This was almost 20 years ago and when Don Mills Chapter of B'nai B'rith Women first broached the subject, we were met with negativism and even hostility from hospital officials and segments of our own community.

Patients were provided with Passover food, we were told, and didn't need us.

"But, do they have a seder?", we wanted to know.

"No, and they couldn't understand it anyhow," we were curtly informed.

We persisted.

A dinner and service at 999 Queen Street was obviously enjoyed by the patients, but the following year, with no explanation, we were shunted off to the Lakeshore Hospital in New Toronto.

The authorities did not exactly welcome us with open arms, scarcely understanding what we wanted, and noting that they had no room for such an affair. At last, begrudgingly, they provided a large bare recreation hall.

Hillel Director Rabbi Aaron Kammerling agreed to conduct the service.

In time-honored style, we solicited donations from the community and were moderately successful, but the bulk of our needs came from the members themselves. They cooked and chopped and baked, preparing an enormous dinner from gefilte fish to sponge cake.

There were institutional tables and chairs in the hall, but no kitchen and consequently neither sink nor stove. We used a couple of hotplates and went to work.

We laid out our own best white tablecloths and the shiny new Pesach dishes and cutlery bought for the occasion. One member placed her grandmother's silver candlesticks at the head of the table; another slipped the ceremonial matzoh inside a folded napkin. When all was in readiness, about 20 patients straggled in, accompanied by several sceptical attendants.

Patients and attendants were seated, the latter looking decidedly uncomfortable. Then the seder began.

At first there was no response as the rabbi spoke, but gradually, almost imperceptibly, one patient and then another would mumble a few words. When the time came for the Four Kashes, Joey, who usually lived in a dream world, jumped to his feet, "Can I ask them?" he demanded. The rabbi, somewhat stunned, agreed. And Joey, who had always seemed so simple, sang the Four Kashes in a clear sweet voice. The attendants were astonished. How could they know that Jewish learning is present even in a confused mind?

Soon others were participating and for a brief hour everyone forgot that this was a makeshift meal served in one corner of a barnlike room on the grounds of a mental hospital. At the end when we joined hands and sang, it was as if we were all in our own homes.

That first seder at the Lakeshore Hospital has become a tradition for the patients and for Don Mills Chapter. The original prejudice has been overcome and Jean Hooton, a wonderful, concerned director of volunteers, arranges complete staff co-operation.

We now have a pleasant room with kitchen facilities and our guests have included superintendents, head nurses, psychiatrists, and other hospital volunteers. They still sit down at the table with doubt and arise in wonder.

The Jewish community is generous with its assistance, providing chickens, cakes, flowers, and the girls themselves continue to chop and cook and bake.

Through the years Harriette's chicken soup has become famous, Rosie's kugel is legendary, and the carrot tsimmes, a co-operative effort ever since four individual offerings were poured into one huge pot, is without equal. And who can forget Bookie, our self-appointed 'mashgiach', who insisted on kashruth.

But what about the patients? One or two of the originals are still in hospital, but over the past two decades, others have come and gone. A few are relatively untouched by the seder, but for many it is special. Sometimes they sit down with indifference, but as the ancient story of the exodus is recounted, the wine is poured, and the well-remembered foods placed before them, something stirs within.

One ascetic man who came to every seder and never spoke, stood up at last and in precise Hebrew, repeated a long passage from the maphter. And a very sick woman who carried a concentration camp number on her arm, was so moved that when she was finally released from hospital, came back just once more to say, "I just wanted you to know that this terribly hopeless case is no longer hopeless. Your seders, year after year, helped me to know that I was not forgotten!"

'CHOSEN PEOPLE' CONCEPT CONTAINS A GOAL FOR JEWS AND ALL MANKIND

By Rabbi David Kirshenbaum

Am and **Goy** are two Hebrew words words in the Holy Scriptures which are applied to the Jewish people. The words are also applied to other national entities, and their implication is that there is no distinction between the Jews and other nations. However, our sages who examined the sense and meaning of every single letter in the Scriptures, did find a great difference in the two names.

They expounded the theory that **goy** means a people whose life and survival is based on land, language, economic and physical conditions. material elements are what essentially unite individuals into a national entity.

Am, in their view, applies to a nation whose life is in no way dependent on land, language or natural material circumstance. **Am** represents a people whose foundation is based on spiritual, moral and ethical principles whose survival is above nature standing higher than all historical and sociological laws. The fates of states and countries have no relevance to the people described as **am**.

Since the contrast between **am** and **goy** is so great our sages determined that to use the term **goy** in relation to Israel may mislead the common reader who might thereby be tempted to compare the Jews to other nations. They ruled, therefore, that Jews should pronounce the daily blessing; Shelo osani **Goy**.

When Moses demanded that Pharaoh release the Israelites from Egyptian slavery he said: "Thus saith the God of Israel 'let my people go'." My people — i.e. God's people. He did not just refer to any people but "my people" — **ami**: created by God and chosen from among the nations to be God's nation. There are people who shake with annoyance when they hear the words "chosen people". They argue in great indignation that this is reactionary chauvinism, that there is no Chosen People.

These people do not wish to or cannot understand that all who are truly devoted to their faith and people think this way. This is the historic strength of faith and this is the power that gives strength to their feelings for their people's future. What is important is how one's people is chosen and for what end one believes in this chosenness: whether this faith in one's selection comes from power and mastery or from technological and scientific discoveries — all purely materialistic and mundane or if it is based on an eternal and spiritual concept.

The Chosen People concept contains a vital goal important not merely for Jews but for all mankind. It is tied closely to the concept of divinity. One people, as it is written, with one God. This is not chauvinism or vain glorious conceit. The **atta v'chartanu** idea must be understood as Judaism understands it.

Jewish history in all its vicissitudes and diversities demonstrates that Jewish existence is not dependent on the same conditions as that of other peoples. Jewish history is not to be understood in terms of material measures and estimates. Karl Marx' theories will not explain how and why Jews lived and survived as they did these last 2,000 years. In order to delve into the survival of the Jewish people one must have a sense of the past, an understanding of the past and a visionary look at the future. And even that is not enough. In order to understand the meaning of Jewishness one must have a poetic kind of appreciation, for Judaism's ideas and ideals are very high — they soar to the heavens!

We arose in a manner different from the others. As a nation we were born in the desert, without a land. Unlike other nations we had to merit our land and we lived in it unlike the others. And when we were driven and expelled from there into exile unlike other nations who were also expelled from their lands, we did not perish. For our fate is not tied to time or circumstances or space nor is it tied to the fate of other nations.

It is vital to keep in mind that not only Jews who believe in the Chosen People idea do not want to give up this chosenness but the nations of the earth — like Haman of old — do not wish to acknowledge us as their equal. Thousands of years ago an enemy who came to curse us described us as a nation that lives apart isolated and different from the rest and despite our isolation and being encircled by enemies striving to destroy us, we possess a secret indomitable power as powerful as a granite rock in the sea which keeps our heads aloft and we take no heed of storm winds that seek to overcome us.

We are an ancient nation with an ancient history. Although at certain times it seems that our way of life is changing — we "reform" our practices and customs, we approximate more closely the ways of our neighbors — this is only apparent, for the truth is, basically we have not changed. The nucleus is the same. We have remained the people set apart. There is not other people in the world which is so closely involved with other nations nor so intimately bound up and intertwined in the cultures of others as we are. We are the most international of all the nations yet the attitude towards us is that of a people set apart, a people with an understanding for others, a sensitivity that feels the pain of others and with the ability to respond immediately. We understand all languages of the world and possess a phenomenal feel for languages, not only a gift for quickly acquiring the worlds Babel of tongues but a feeling that will comprehend and extend sympathy for every effort of idealism to improve human life. We participate actively in all actions whose purposes are for humanity. And yet our status among the peoples is one of a "nation accursed".

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ALLEGIANCE TO ONE G-D PRECLUDES ANY SUBMISSION TO THE YOKE OF TYRANNY

By RABBI MICHAEL CELNIKER

You shall proclaim liberty throughout the land

(Leviticus 25:10)

Each year as the spring season awakens the dormant life-forces of nature and with it man's hopes for a better life, Jews the world over celebrate the festival of Passover.

They rejoice in the attained freedom and rededicate themselves to the idea that the blessings of liberty should not be taken for granted. The sages of Israel understood that liberty could not be handed down from father to son without struggle, understanding and merit.

Who has not quoted or heard the oft-repeated truth that "each generation must fight anew for freedom". The very repetition has given it the character of a worn-out cliche instead of a militant call to action.

Still we live at a time when in many countries voices are heard calling for a rededication and commitment to the cause of freedom and human rights for all men wherever they live.

In Judaism, freedom of personality is one of the most characteristic doctrines. Throughout all Jewish teaching the note is struck: man must be free, free to serve his G-d and to lead his life in accordance with the tradition of his ancestors. The allegiance of the Jew to one G-d, the Father of mankind, precludes any submission to the yoke of tyranny and despotism.

Title page of the 1712 edition of the Amsterdam Haggadah, the first Haggadah to use copper engraved illustrations. Jerusalem, Michael Kaufman Collection.

"For unto me the children of Israel are servants — they are My servants and not servants of servants" — is the rabbinic comment to Leviticus 25:55 (Babylonian Talmud, Kiddushin 22 b). The pious Jew prays every morning: "Blessed art Thou, O Lord our G-d, King of the Universe, who has not made me a slave."

For the Jew and the Jewish people, the defence of freedom and the promotion of human rights never ceases until such time when persecution and denial of human rights will stop.

The dominant theme of the Haggadah is liberty the physical and spiritual liberation from bondage and enslavement. Wherever the Haggadah is read this year, Jews will be thinking of their brethren who cannot read it and who cannot celebrate Passover or teach it to their children.

Many governments can ill-afford to permit the celebration of a festival of Freedom. It might give people ideas not welcome in totalitarian regimes. It might stir the emotions of the Jews in Soviet Russia, whose leaders have still to learn the lesson of Passover.

It would be a good idea to send them complimentary copies of the Haggadah. Perhaps they will learn that pent-up emotions and an ardent yearning for freedom cannot be disregarded and they will let the Jews go wherever they want to.

It is no accident that so many Jewish festivals focus on the fight for freedom — Purim, Chanukah and Pesach. It is no accident, either, that Jews have been in the forefront of every liberal movement throughout history, designed to enable man to fulfill this high destiny.

This is the real secret of Jewish survival, tenacity and confidence. And this is the secret of Israel's extraordinary, incredible successes — successes at developing a democratic society with one hand on the sword, and one hand on the plough. The Israeli does not preach — he acts.

Human rights, the dignity of labor, equality of education and economic opportunity are interwoven into the very fabric of Israel's society. Israelis know that full freedom is an open-end pursuit and they pursue it in every aspect of their communal, social and economic life.

The Haggadah's dictum "that each generation must look upon itself as though it personally experienced the redemption from slavery to freedom" — is a living reality in Israel. Every man, woman and child is determined that no modern-day Pharaoh will ever again enslave the Jewish people.

Passover, therefore, is essentially a message of hope. Believing that the lesson of this festival of Freedom will not be lost on our people, the rabbis proclaimed (Babylonian Talmud, Rosh Hashanah 11 a): "In Nisan were they (our ancestors) redeemed (from Egypt) and in Nisan they will be redeemed in the time to come."

Rabbi Celniker is director of the Toronto Jewish Public Library.

Rabbi Abraham Fisher of Israel, who is spending a year in Toronto, demonstrates some of the familiar Passover traditions with matzah and wine. (El-Baz photo)

Strictly observant Jews prepare matzah shemurah (guarded matzah) under most meticulous conditions. This baker is in Mea Shearim in Jerusalem.

Fond memories of heartwarming Pesachs

By GABRIELLE GREENSTEIN

The Jewish people have observed Pesach for over 3,000 years. This Yomtov celebrated the great festival of freedom and the spring agricultural festival. It began as the commemoration of the emancipation from slavery and the exodus from Egypt and continues to preserve the memory of our deliverance from Pharoah's bondage. It further proclaims to all mankind that every man has a right to freedom.

The long march from Egypt to the promised land presented many, many obstacles. After great struggle, Palestine was established as a Jewish nation. The Jews worked the soil and became farmers. The beginning of the grain harvest occurred in spring as did Pesach. Thus, freed people also celebrated an agricultural festival.

In generations past, preparations for Pesach began practically the day after Purim. Housecleaning, making new clothing for all the family, preparing the kitchen, getting Pesach dishes, utensils and cookware ready and more was done by all in the household.

Each year my sister and I talk about going away to avoid the tremendous preparation for Pesach. I don't believe we ever could. Only at home could the Seder nights be the festive occasions they truly are! We sadly miss those who are no longer with us as we plunge into the busy work days.

Changing the kitchen from chometz to Pesach brings about a sudden transformation. Our children and grandchildren get caught up on the stimulating activity. Which cousins are coming this year . . . which friends? Days before the first Seder, Yomtov tills the air. The menus are traditional. Just the quantity Gut zu danken increases.

The Seder remains a memorable occasion year after year. As they arrive, the youngsters ask each other "did you help search for the chometz?"

Should we each ask one question? "Didn't you open the door for Elijah last year?" Amid the happy conferences, no time is lost in supervising the ceremonial preparations.

Grandpa places the three matzohs beneath the beautifully embroidered matzoh cloth, which was his mother's since she was a bride. Why three? The matzohs stand for unity. All Jews are brothers. Each matzoh represents, the Kohain, the Levi and the Israelite.

The Seder plate, which the little ones call the special plate, is next. One places the shank bone, which represents the paschal lamb. Another places the roasted egg, for the sacrifice dating back to Temple days. The maror (horseradish) is placed in the centre. This is for the bitter memory of enslavement. The charosis, a walnuts, apples and wine combination, depicts the clay and bricks made during the Pharoah oppression. The sprig of parsley, symbol of spring, life and hope, completes the plate.

"Are there enough Haggadahs? Does everyone have a Kiddush cup? No, *that one is for Elijah.* Where is the salt water? Should we put the hard-boiled eggs on the table now? Look how long the table is!"

The Seder begins with the Kiddush. The children keep a close watch as grandpa Joe breaks the middle matzoh and places the Afikoman between the pillows. The Haggadah reading goes on. Each youngster must ask the fier kashes as fathers beam. We continue after the fathers respond. So all may read a passage, we alternate between Hebrew and English. Ceremonial rituals completed, the special meal is served. To everyone's "surprise" the dessert of the Afikoman has disappeared. Amid much giggling, the "innocent" youngsters turn to each other. Soon one bargains with grandpa agreeably. The dessert is distributed and we continue. The lucky little one opens the door for Elijah. The others shriek with delight "he drank already, close the door."

The ritual, the four cups of wine, the heartwarming family presence, the children's joyous participation erase all the physical exhaustion.

The singing is a highlight. The children rival with Chad Gadyo. Sweet voices add to the melodius Addir-Hu and Echod Mee Yo Dey a. Long after the children have gone to bed, my heart will still sing Chad Gad Yo!.

'Doing one's own thing' not mark of true freedom

By RABBI BERNARD BASKIN

One of the most persistent and widespread phrases in our time is: "I have to do my own thing." A young couple comes to see me. They have to make a difficult but important decision. It affects their parents, their grandparents as well as their own lives. This decision may mean severing ties with their religious community and heritage.

I carefully explain this to the couple. I emphasize the importance of standards upon which an enduring marriage must be based. I talk about the need for roots and the ties of culture and identity. At the end of all of this, the young man or woman turns to me and says, "But rabbi, I've got to do my own thing". To which i respond, "That isn't an explanation for your decision, just a description."

Now, doing one's own thing may be valid and desirable. At its best, it might mean a turn to creative individuality; it might mean leaving an oppressive or overbearing environment; it might mean breaking out of a circle of rigid conformity; it might mean strengthening one's character or developing new skills or even accepting greater responsibility.

But if it means, very simple, that nothing will stand in the way of my own personal needs and short-term desires, if it is synonomous with instant gratification, then it is immature and irresponsible.

Then let me turn to another concern. I am alarmed, as you must be, at the extent of family breakdown in our society. In recent years there has been a distressing number of separations and divorces. I maintain that if a couple can't live together, if they are incompatible, it is better for all concerned if the marriage is dissolved.

Yet, in years gone by both husband and wife were expected to seek the welfare of the other, even at the cost of their own satisfactions. In a similar fashion, parents understood that sacrifice for children was right and proper. Needless to say, not everyone lived up to that norm, but it was the norm. Recently, the notion has been gaining strength that people owe it ot themselves to achieve their own self-fulfilment first.

There is a poster that you can readily obtain in a neighborhood store that declares: "I will do my thing, and you will do your thing, and if by chance our paths cross, then it is beautiful!" Concern for the other has been demoted from fundamental commitment to personal preference — and temporary at that.

Some months ago I spoke with a couple in Toronto who were separating after 32 years of marriage. The husband who was contemplating marriage with a younger woman said to me, rather imploringly, "The time has come for me to do my own thing. Doesn't Judaism believe in personal happiness?"

Almost the same question was asked of me by a young woman who after three years of university suddenly decided — despite the opposition of her family and friends — that she had to give it all up in order to do her own thing. She was going to find a new life in a commune in western Canada.

My answer to this kind of question is that, of course, we should all seek personal happiness, but not at the expense of others. We are wise not to separate ourselves from the community, not to cut our roots, not to lose our ties with our tradition. Does "doing your own thing" take into account the feelings and sensitivity and the needs of others? Does it mean continuity and maturity, or is it just another form of irresponsibility?

Passover is a call to freedom — not licence. Our ancestors understood this full well. They regarded those redeemed from Egyptian bondage as a rabble and slave people until they had received the commandments at Mount Sinai that imposed restrictions upon their conduct.

They spoke of "The yoke of the Kingdom of Heaven". They knew that an ennobled humanity would not inhabit a peaceful earth unless it was prepared to take upon itself the yoke of commandments and regulations.

To "do one's own thing", in the context of the message of Passover, *is not true* freedom, but the kind of moral anarchy that destroys cherished values and tears asunder the fabric of both faith and society.

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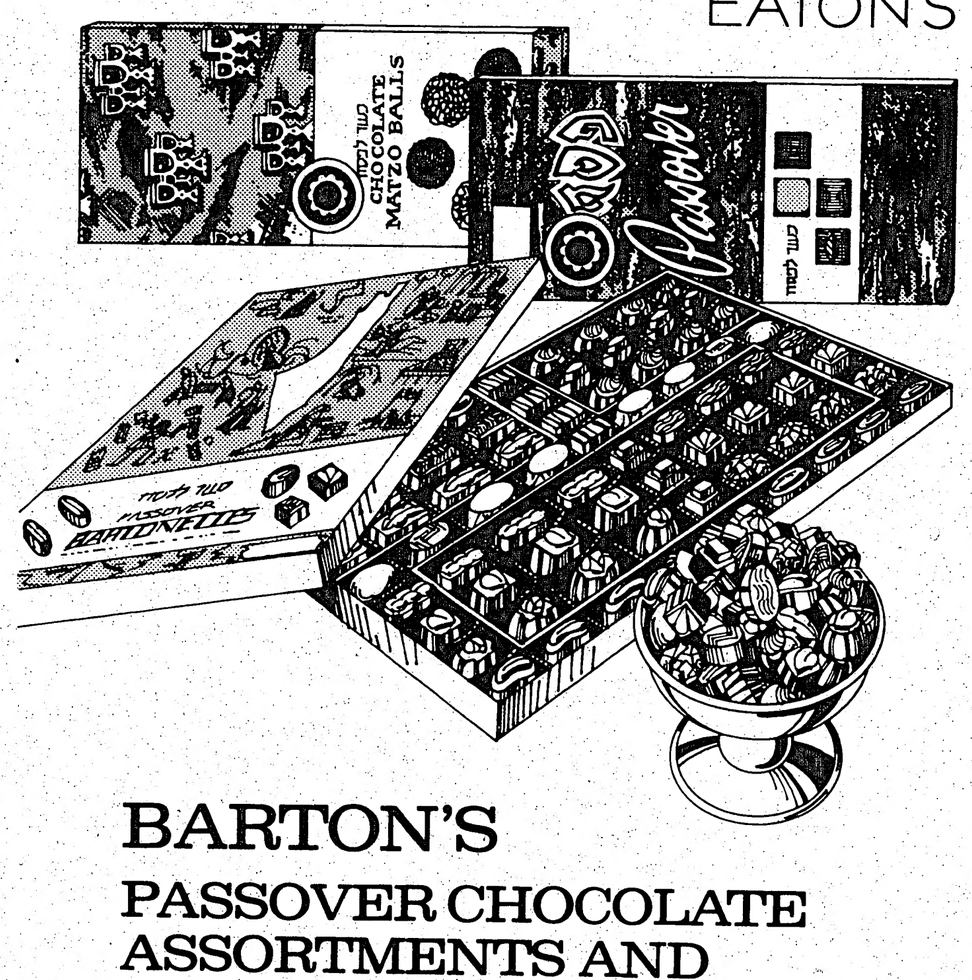

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Writer describes unique seder with Chileans

By JACOB BELLER

BUENOS AIRES —
In 1919, after World War I, a group of people in a remote southern corner of Chile wrote a letter to the late Louis Brandeis, judge of the Supreme Court of the United States of America, that they consider themselves of Jewish origin.

A delegation of this group suddenly appeared at a Chilean Zionist Conference in Santiago, capital of Chile, and asked for recognition as Jews. They spoke of Eretz Israel with ardor and love, and since then have paid their shekel, raised funds for the Jewish National Fund and have been represented at Zionist conferences.

Their main centre is in Temuco in Southern Chile but they are also found in other locations throughout the country. When Chile extended recognition to other religions beside Catholicism, they established contact with each other.

MIXED RITES

In Cuenco their community bears the name "Iglesia Israelita" (Israelite Church). They live apart from the others, marry among themselves and follow certain Jewish practices and rites which, as with the other crypto-Jewish sects, they mixed with elements of Catholic ceremony and concept.

I spent with them a Passover seder at their colony, which is 60 kilometers from Buenos Aires in the area of Camino de Las Flores (the Road of the Flowers). They had come to Buenos Aires in the hope of getting to Israel. Since their plans had been delayed, they bought land at a cheap price from the Argentine government, and upon it built some rough and ready dwellings.

They have settled there and live a kind of collective kibbutz life. This group called "Hijos de Sion" (Sons of Zion), has been in contact with the mainstream of Jewry for more than 40 years.

BLUE WHITE FLAG

After an hour's trip on the Camino de Las Flores we came to the village of the Hijos de Sion. It was the afternoon of Erev Pesach. The settlement with its low-lying barracks looked like an Israeli maabara. We were met by the spiritual mentor, Ruperto Cordova, with a hearty "Shalom, hermano" (brother) and he took us straight to the synagogue over which there fluttered a blue-white flag with the words B'ruchim haboim inscribed on it in Hebrew letters.

My host, Matias Seguro, who with his wife was most hospitable, turned out to be the "scholar" of the Sons of Zion. He scattered various Hebrew phrases in his conversation and mentioned that he had led the delegations to Zionist conferences. He was a "wealthy" man because, as a mechanic, his earnings were higher than the others.

We were served with matzah brought from Buenos Aires. Two pleasant girls named Shulamith and Esther sang Hebrew songs. One was Hevenu Shalom Aleichem (the "shalom," however, was pronounced "tchalom" as their Spanish possesses no "she" sound).

I then was taken to the synagogue, the most imposing building in the settlement, also built by the members themselves. In front was a portrait of Theodor Herzl with the quotation in Hebrew "If you will it, it is no dream."

Next to him were portraits of Chaim Weizmann, Yitzhak Ben Zvi, and Ben Gurion, and on the wall the word Moadim L'simchah. The Hebrew school is here too, named after the late Ben Zvi.

Stepping out of the synagogue I had a look at the settlement. It was composed of small, crudely-built houses without a scrap of comfort or convenience, made of plaster and boards. The settlement was nevertheless a picture of contentment amidst poverty. The men are all laborers and take jobs in nearby factories where they can avoid working on the Sabbath. There is a large Figorifico slaughter-house nearby but this requires Saturday work and for this reason they left it.

They observe all Jewish festivals and feasts, rest from work for the entire week of Pesach and Succoth, not even relaxing the ban on work during the mid-festival cholhamo'ed period. On Shavuoth they observe "first fruits" in the biblical manner: They slaughter a lamb and have their festival out of doors.

GOAL IS ISRAEL

On Pesach they conduct the seder in the form of acting out the Exodus from Egypt, carrying their packs on their backs, and "splitting the Red Sea."

How did they come here? Their rabino, Ruperto Cordova, told me that in Chile the local Zionist organization could not give them any speedy hope of getting to Israel and suggested that they apply to the Jewish Agency in Buenos Aires. So they came here in the hope of expediting their aliyah. In the meantime all are working, some trades, others at whatever they can get. The surrounding population is somewhat suspicious of them: they know they are "Judios" (Jews). Various kinds of missionaries have tried to convert them, even the Yehova's Witnesses.

With our host I walked over to the synagogue. Round about us in the twilight blew a fall breeze from the open fields (we were in the Southern Hemisphere.) It was getting dark and from the small ranchos glowed myriads of little kerosene lamps. Shadows fell upon us all walking along holding prayer books in our hands.

SABBATH TIMES

A strange feeling befell me. It was as though I suddenly had a glimpse of a long-vanished world. I was once more in my home shtetl on a Sabbath eve. Jews were walking to the synagogue and soon the quiet streets would echo with Sabbath tunes.

When we stepped into the synagogue it was already crowded. Women were holding infants in their arms. People had come from the nearby community of Monte Grande, where there was no synagogue. Women were greeted with a kiss on the forehead and the

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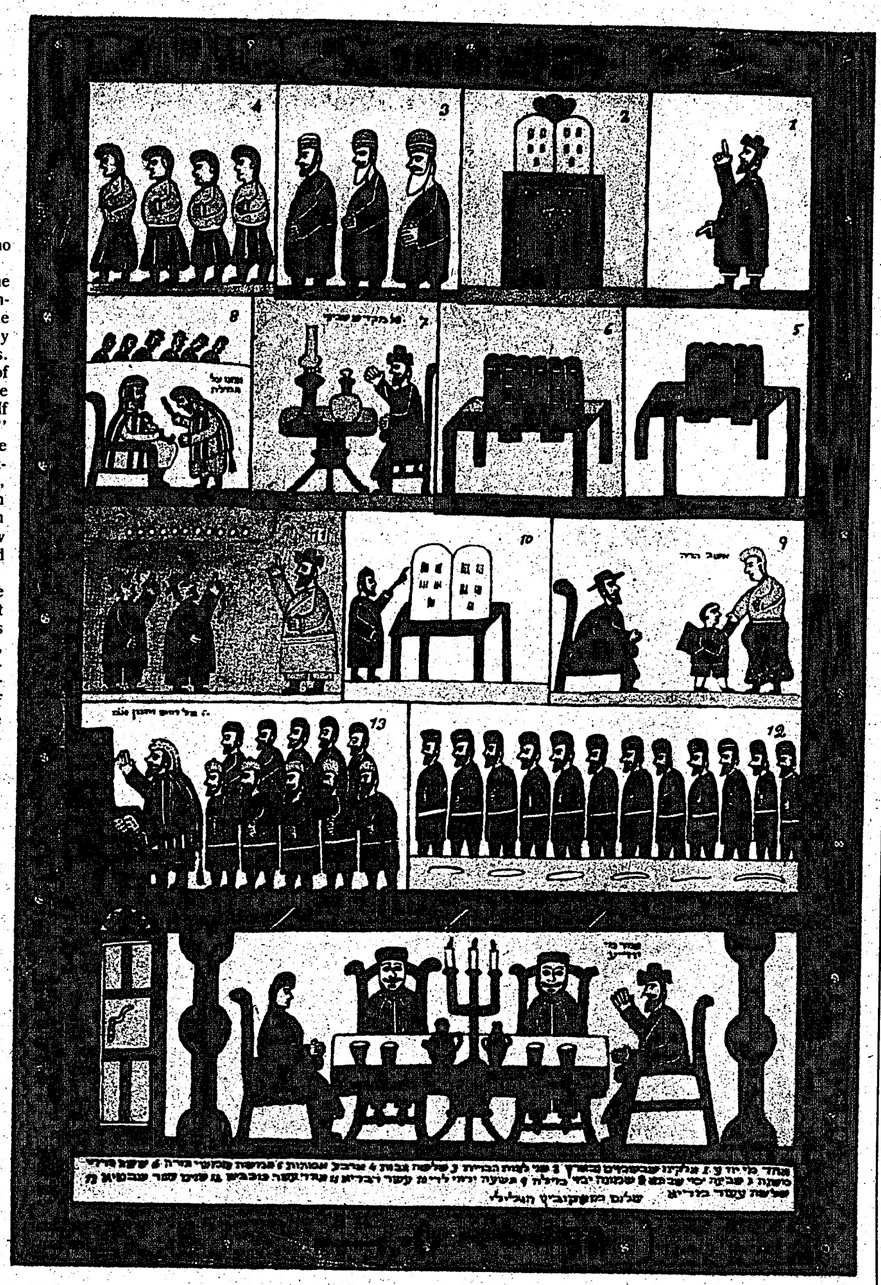

SONG IN ART

This is primitive painter Shalom of Safed's depiction of popular seder song, "Who Knows One."

Works of renowned artists to be exhibited by gallery

TORONTO —
Nathan Zavier is a young Toronto artist barely into his 20s and already somewhat of an entrepreneur. Nathan decided, on completing his course at the Ontario College of Art, to play both sides of the art street by promoting his own paintings as well as those of other artists, by opening his own gallery.

For his first show at Gallery Zavier, located at 96B Scollard in Toronto's Yorkville area, Nathan will introduce to North America the works of renowned Israeli painter, Moshe Bar-Am.

"For my opening I wanted a very special show, of particular appeal to the Jewish community," he explained. "I called the Israel Consulate here and they put me in touch with Eddie Bromberg, an Israeli who's been living in Canada for the past three years. Eddie's father is Moshe Bar-Am, whose works are very well known in Europe and Israel, but virtually unknown on this continent."

The six-week show which opens on Friday, April 23, will feature a wide selection of paintings, all with a Jewish theme, which include portraits, scenes of Jerusalem, Galilee and many other biblical and historic sights in the Jewish homeland, still lifes and family groups. Nathan has informed the United Jewish Appeal office that he will donate a percentage of all sales during the six-week exhibit, to the UJA campaign.

Born in Poland, Moshe Bar-Am (Bromberg), began painting at the age of 10. While in his teens he was granted a scholarship to study at the Academy of Munich. He continued his studies at several schools of fine art in Poland until 1939 when he was sent to a concentration camp.

"My father is one of a handful of artists to survive the Holocaust," Eddie Bromberg said in an interview. "While in the camp he managed to smuggle out drawings that he did on old paper bags, using shoe polish."

These grim reproductions of the blackest period in Jewish history, are on display in museums in Israel and Europe and are in stark contrast to Bar-Am's later works which have the look and texture of the old masters. He now teaches art at Tel Aviv University and Ramat-Gan.

Moshe Bar-Am emigrated to Israel from Poland in 1950, after he had established an enviable reputation in Europe and England after the war. In Israel, he is best known for a series of 20 intricate miniatures based on biblical themes. He is the only miniaturist in Israel. The miniatures, Eddie said, are not for sale and will remain in Israel.

The artist has been to Canada twice to visit his son, and while here spent time in the Ontario hinterland, painting domestic animals and wildlife indigenous to the region. Some of these will be included in the gallery showing. Many of Bar-Am's paintings are of old rabbis and Talmudic scholars.

"These beautiful faces are an integral part of our Jewish heritage," Eddie said. "My father wanted to record them for future generations, since he feels their like may soon disappear."

Eddie, who is a mechanical engineer, hopes that this show will be the first of many future exhibits of his father's works in major cities throughout North America.

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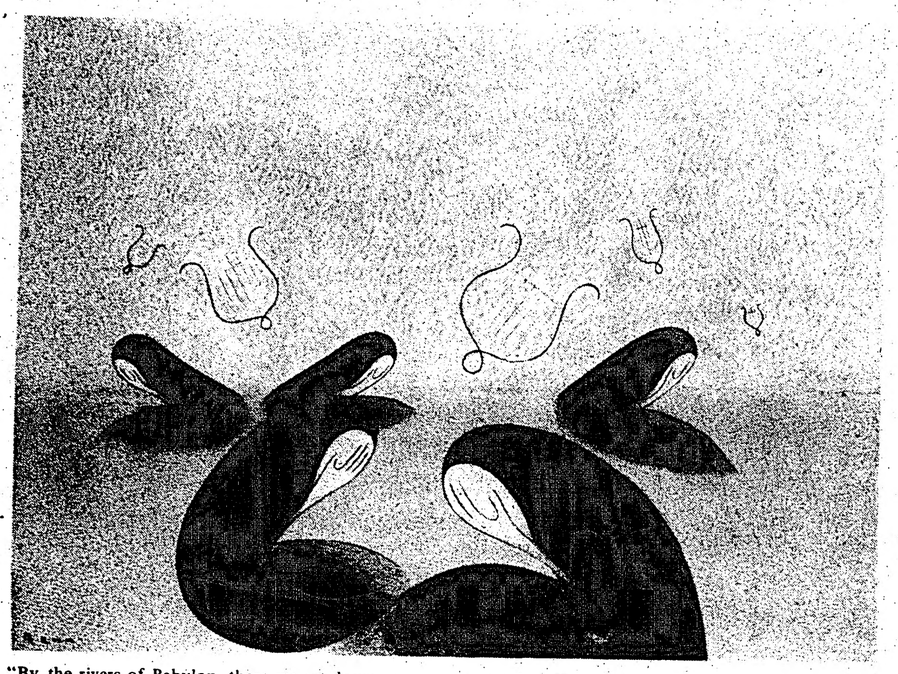
"Some trust in chariots, and some in horses; but we will make mention of the name of the Lord our God. They are bowed down and fallen; but we are risen and stand upright." Psalm XX, verse 8,9.



"By the rivers of Babylon, there we sat down, yea, we went, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps." Psalm CXXXVII, verse 1,2. Both paintings are by Benn.

Renowned French artist expresses Polish heritage in interpretive painting

By MIRIAM HERMAN

TORONTO — Last fall France paid tribute to one of its most renowned artists. A special medal featuring his self-portrait was struck to commemorate his 50th year as a painter and his 70th birthday. It was presented in a ceremony hosted by the president of the Senate, and attended by VIP's from President Giscard D'Estaing on down.

His name is Benn, only that. Not exactly a household name in Canada although his works will be remembered by visitors to the Pavilion of Judaism at Montreal's Man and His World, or at the exhibit mounted by his nephew and niece, Nathan and Roberta Markus, in Toronto several years ago.

But his fame is widespread in artistic circles throughout the world. His paintings grace the walls of many museums in Europe.

According to Mrs. Markus, who has taken a year off from her lectureship in Russian studies at the University of Toronto to prepare her doctoral thesis, one or two prominent French citizens are selected for this signal honor each year, and rarely, if ever, has the choice been an artist — and a Polish-born artist at that.

Rooted in the thriving Jewish religious and cultural milieu of the Bialystok of his birth, Benn, (actually born Ben Zion Rabinovitch), was encouraged by a father whose passion for art matched that of the son.

He arrived in Paris 50 years ago on a three-year art scholarship awarded by the Polish government. He has lived there ever since with his Russian ballerina wife, Ghera, who still is his only female model, after more than 30 years.

"The depth of his knowledge of the Bible and heritage is transmitted in everything he does" Mrs. Markus said, pointing out the various Benn originals in the home she shares with her U of T professor husband and their four daughters.

But of the two techniques — the figurative which keeps close to concrete things, and the interpretive which is inspired by an idea, it is the latter which most reflects the Talmudic teachings of his youth.

His Song of Songs collection of 110 paintings was world premiered at the College of Sde Boker for the 85th birthday celebrations of Israel's David Ben Gurion.

And his 62 psalms and Verses of the Bible, with the upward reaching of the clearly delineated figures, the connections of sorrow and glory, the mutations of color, rich in a subtle way, show his constant search for the ideal.

This album, which took 20 years to complete, is the outpouring of the faith that sustained him during the isolation forced upon him and his wife by the Nazi occupation of Paris during World War II.

The renowned French artist Benn.

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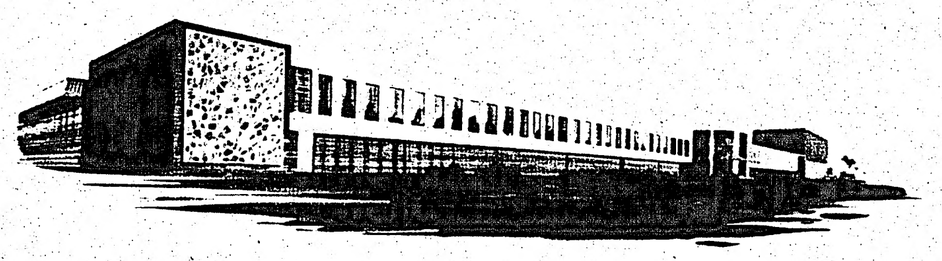

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HISTORIC HAGGADAH SCENES

These are scenes from the life of Moses in the Golden Haggadah. The pictures depict the finding of Moses; Bithiah bringing him to Pharaoh (not in the Bible, but the Midrash); an Egyptian smiting a Hebrew and Moses saving the daughter of Midrian.

Rabbi explains significance, meaning behind the Passover seder ceremonies

By Rabbi Gedalia Felder

Question: Why the many ceremonies and dietary restrictions?

Answer: To talk about Pesach is not enough. One must live Pesach. One must make Pesach. All the preparations, food regulations and ceremonies were to make vivid the reality of the holiday. The home, which undergoes a complete transformation before Pesach and in which the scrupulous removal of Chometz is observed, radiates the exalted sanctifying atmosphere which characterizes Pesach. Such a home elevates the children and adults above the sordid existence of the work-a-day life into the real of spiritual joy.

Question: How much Chometz in a particular food makes it unfit for Passover period, whether in the natural state, processed form or in mixture?

Answer: Even a mashehu, the minutest participle, in any form or shape.

Question: Until when can Chometz be eaten Erev Pesach?

Answer: Chometz may not be eaten after 9:21 a.m. on Erev Pesach, which this year falls on Wednesday, April 14.

Question: Are fresh fruits and vegetables kosher for Passover, other than legumes such as beans, corns, peas, etc?

Answer: Fresh fruits and vegetables are kosher at all times. Food which is prepared or processed commercially in any way **may not** be kosher for Passover use. Unfortunately, the market is still being flooded every Passover season with questionable certifications on products for Passover use. The only assurance that packaged, processed foods and other products are kosher for Passover, is certification by recognized rabbinic authorities indicated by a label or emblem of such rabbinical certification. Such "kosher le Pesach" certification by these authorities should be clearly and unmistakeably on the container or wrapper of the product.

Question: What is the historic and symbolic meaning of matzah?

Answer: When the Children of Israel were finally permitted to flee from slavery in ancient Egypt, they left in such haste, that they had to bake their bread without having time to wait for the bread dough to be leavened. And so, as they began their long journey to the Promised Land, they ate matzvah - unleavened bread. In the observance of Passover, Jews everywhere commemorate the divine act of the deliverance of our people from slavery. Matzah and the other Passover symbols have been an inexhaustible source of moral and spiritual lessons for the Jewish people.

Question: Should dishes, utensils and other kitchen and eating tools be bought specifically for Passover use?

Answer: Such a procedure is the best assurance of complete adherence to Passover regulations. Under specified conditions and if properly koshered some utensils used during the rest of the year may be used during Passover. For proper procedures please consult your rabbi. We advise that the following dishes and utensils may not be koshered for passover use:

(a) Chinaware, pottery and all earthen-ware including plastic dishes.

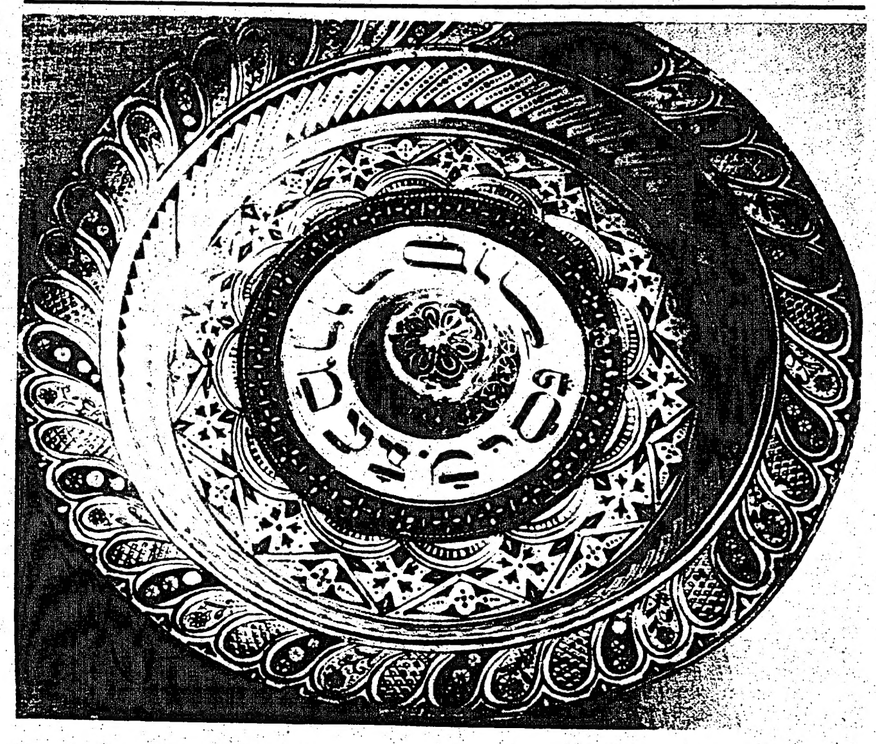
(b) Utensils that may be damaged by hot water e.g. a utensil which is glued.

(c) Utensils or vessels that have dents.

(d) Knives with glued-on handles.

(e) Vessels that cannot be thoroughly cleaned

Cont'd on Page 17



Seder plate comes from Spain. It was made about 1490. The errors in the Hebrew words suggest that it may have been made by Marranos whose knowledge of Judaism was growing weak. (Jewish Public Library)

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Lake Tiberias region one of Israel's fastest developing tourist areas

By CHARLES LAZARUS

TIBERIAS, ISRAEL — From the vantage point of history, this centre of biblical lyric and lore could well be considered the microcosm of the Judeo-Christian civilization spanning the millenia.

In more contemporary terms, it is also a microcosm, along the western shore of the Sea of Galilee where Tiberias has been sitting since the second decade of the Christian Era, of modern Israel's rather incredible ability for creating and utilizing to the maximum, a dynamic tourist development.

Almost 20 years ago during my first visit to the Holy Land, I came to Tiberias and the surrounding area; toured the holy sites of Judaism and Christianity; dined on St. Peter's fish which overwhelmed my palate with its sweetish taste and threatened my throat with its bountiful bones; and looked across the Sea of Galilee at the Golan Heights which at that time were in Syrian hands.

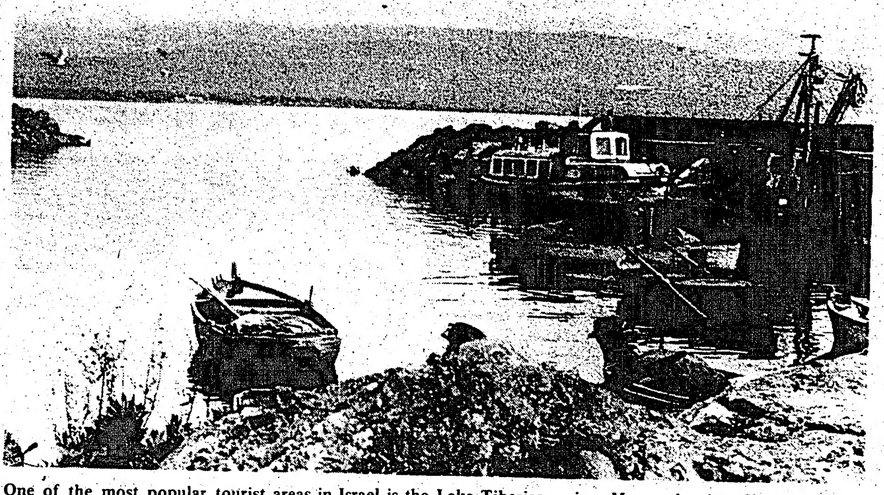
More recently, I sat again near the same spot as the first time; an Israeli Government Tourism Ministry friend again pointed to where the Jewish philosopher Maimonides and Rabbi Akivah are buried, reminding me the Talmud was edited here almost 2,000 years ago; again thrilled to the taste of St. Peter's Fish whose bones were no less numerous; and was told that there was no longer any fear of Syrian "greetings" from the Golan Heights.

Because of its temperate climate, Tiberias has been known as a winter health resort since its earliest days, particularly because of the hot springs.

One good way to plan a tour of the Galilee attractions, ranging from scenic to spiritual, is to start the trip from Tel Aviv with a picnic basket, making your way east toward Jerusalem.

For dinner try the superb Yemenite shish-kabab of Shaul's restaurant; and don't worry — it's strictly kosher!

Leave Tel Aviv for Jerusalem in late morning, after taking a look at the Shalom Tower — Israel's tallest structure — so as to time your visit to the newly-opened Canada Park, about midway in the hour's drive to the Israeli capital.



One of the most popular tourist areas in Israel is the Lake Tiberias region. Montreal writer Charles Lazarus returned there and in this article describes some of the scenic and culinary highlights. (IPPA photograph)

Canada Park was developed by the Jewish National Fund, the world's oldest Zionist organization whose raison d'etre is tree-planting and soil conservation — a true expression of the land of milk-and-honey created from rock, sand and swamps.

The Valley of Ayalon is rich in biblical lore and contemporary history: Where Canada Park is located, possibly the best-planned natural park I have ever seen, with impeccable facilities from WC 's to picnic tables of imaginative design. This parkland was the habitat of the Jews and the Samaritans and more recently, the scene of some of the bitterest battles, such as at Latrun, of the 1948 War of Independence.

After lunch and a 30-minute drive, you are in Jerusalem.

Jerusalem's highlights for visitors of all faiths and interests are so famous they hardly require any guiding — you are drawn to them almost instinctively; but you might enjoy some exotic dining experiences not usually noted in tourist brochures.

It's about 2½ hours from Jerusalem to Tiberias, through Jericho and along the West Bank of the Jordan, into Bet Shean and soon . . . the glittering Sea of Galilee lies before you, framed by what has been described as the "Holy Hills" where Christ trod — Mount of the Beatitudes, Capernaum — with a blue haze hanging over the Golan Heights in the distance.

This is particularly an area of Torah scholarship and, the seashore along the hotel strip is a study in contrasts of the spiritual and the secular, which is modern Israel. Vacationers stroll and swim, fish and sail, and a few yards away along the road hugging the shoreline, Judaic scholars from the yeshivot, chatter animatedly in their black attire as they argue over some Talmudic interpretation.

Lake Tiberias is one of Israel's fastest developing tourist areas and, according to Ilan Wachslen, manager of the Galei Kinneret, "we are becoming particularly attractive during the winter season because the climate is mild and it's the centre for touring all of Galilee."

Probably the best planned national park anywhere is the way Charles Lazarus describes Canada Park, which is a project of the Jewish National Fund of Canada. This parkland was once habitat of Samaritans.

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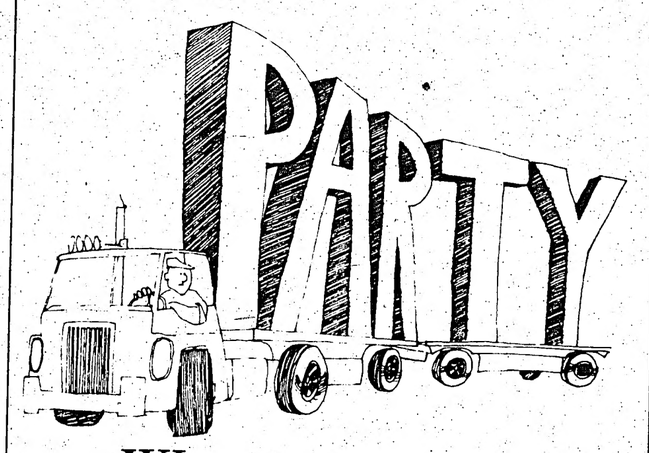

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A nation is not created by hate

'Israel must deal with Palestinians'

By DOV JOSEPH

It is some years now since the leaders of Israel's leftist party, Mapam, decided the Palestinian Arabs are a nation. These Arabs themselves have throughout the years proclaimed they form part of the great Arab nation which is scattered over many lands from Morocco to Iraq, from Syria to Saudi Arabia, although since the 1967 Six Day War they speak of themselves as a distinct nation.

When they were under Jordanian rule they did not turn to the world to claim their right as a separate nation, and those that did so spoke in the name of the right to self-determination.

Neither Mapam nor the Palestinian Arabs troubled to explain by what definition of the term "nation" the latter could be regarded as a "nation", or in what respect they differed from the Arabs who lived, for example in Syria or Iraq and were strictly like them since they belonged to the same ethnic group, possessed in common the same history, traditions, language and religion.

It is customary to regard as a nation any considerable group of persons who possess these attributes in common and who, as a group are distinct and different from all other nations or national groups.

It is true that the Palestinian Arabs are a group who differ from those of Arab lands in one respect; they have a political claim as distinct from one based on their constituting a separate nation. They demand that they be enabled to set up a state of their own.

Obviously they present a political problem which Israel must consider and deal with, but this does not make them a nation. A nation is not created by a common hatred of another national group.

Now one of the Mapam leaders, Yaacov Hazan has expressed his unusual concern not only about the Palestinian Arabs, but for world Christianity and for Islam as well. Hazan reportedly proposes a simple plan to resolve "the problem" of Jerusalem — to give the status of an "extra-territorial" area to the holy Christian and Moslem places in Jerusalem.

In other words, these areas would no longer be under Israeli rule, and that of course would entail conferring a right of way to the areas through Israeli territory.

Resuscitating anew the idea of Arab-Israel confederation, which even before the establishment of the state he would not persuade a single Arab leader of consequence to favor, he would turn a part of Jerusalem into the capital of an Arab-Israel Confederation if and when it were established.

It is noteworthy that neither the Christian representative nor the Vatican demand this. Already in their first representations to the United Nations in 1947, the Christian representatives requested only that in any regime that might be decided upon for Jerusalem, Christian interests should be safeguarded, with international guarantees. They did not even mention any desire for "extra-territoriality" of the Holy Places.

Later the Vatican supported a proposal for the internationalization of Jerusalem but when it became clear that this was not practical and could not be implemented, the proposal was dropped and has remained a dead letter. The Vatican ceased to speak of it and has since stressed the desire for international guarantees for existing rights. That is the position to this day.

More than once the Christian representatives have declared their satisfaction with the independence Israel has conferred upon them to administer their Holy Places by themselves. The Pope is evidently content with this, with guarantees for the future. But for Hazan this is apparently not enough. He feels it incumbent upon him to demand for the Holy Places the status of "extra-territoriality." Must a Jewish leader really be more Catholic than the Pope?

While his instincts are generosity itself, Hazan would seem not to apprehend the import of "extra-territoriality", although he possess it, for he includes in his plan a clause by which the state of Israel would be responsible for the maintenance of law and order also in the "extra-territorial" areas. This completely contradicts the very essence of "extra-territoriality".

Hazan is concerned similarly for the Moslem religion, Islam, but fails to differentiate between the religious aspect, the right of Moslems from abroad to visit and pray in the mosques on the Temple Mount, and the conferring of political rights relating to this on one or other of the Arab or Moslem states.

Hazan is apparently not content with the fact that Israel scrupulously safeguards this religious right and gives all Moslems throughout the world (and not only Arabs) entry into Israel for the purpose of visiting the Moslem Holy Places.

Dov Joseph, one of Israel's founding fathers, blasts the Mapam Party and its policies regarding the Palestinians, in this article he wrote recently.

Israel does so despite Jordan's failure during the 19 years (from 1948 to 1967) it ruled in the Old City of Jerusalem to permit Jews access to their Holy Place, the Western Wall. Jordan did not even permit Moslems (Arabs) living in Israel to go to their mosques on the Temple Mount.

Hazan would now have the Arabs exercise "extra-territorial" jurisdiction over the Moslem Holy Places. If it is a question affecting Holy Places, i.e. a religious matter, why if at all, should such a right be conferred on a small state like Jordan with barely three million Moslem inhabitants and not on Indonesia with a Moslem population of some 90 millions.

Hazan also presumes publicly to propose that the Temple Mount, the holiest of all places to the Jewish people for 3,000 years, should be removed from Israel's territorial jurisdiction. He is even prepared to give a Confederation with the Arabs a capital in Jerusalem, although the King of Jordan and his government felt no need to establish their capital there. They preferred Amman to Jerusalem.

It appears that even in Israel, 25 years after its establishment anew, there are kind-hearted Jews who are such lofty altruists as to be ready to forego the rights of our people and its vital interests for the benefit of others, for Christianity, Islam and the Arabs. One may reasonably surmise that the overwhelming majority of people in Israel would be grateful to Hazan if he would control his laudable desire to do good deeds and would restrain his lofty altruism at the expense of the Jewish people and the Jewish state.

Zeldin has not given up on subway art project

By MOURA WOLPERT

HAMILTON — Gerry Zeldin has not yet given up on the Spadina subway art project. "It is not dead yet," says the young artist who abandoned the busy Toronto art scene a year and a half ago for the rural life in the tiny farming community of Lynden, near Hamilton.

Zeldin's was among the 10 whose work was chosen from 4,000 artists who submitted sketches. The more people get to see his art, the happier he is and though, for purely practical reasons, "it makes sense to sell to private collectors, ideally I'd like my potential customers to be the public and I like to do murals probably best of all."

One of his murals can be seen high up on the wall of the lounge in Hamilton Place. It is made up of bits and pieces of machinery that had at one time been lying around Dofasco and was aptly titled "Hamilton", by Hamilton Place architect Trevor Garwood-Jones. It does indeed convey the spirit of industrial Hamilton but all Zeldin was concerned with while he worked on it was to achieve excatly the right effect.

He found Hamilton Place such an exciting building that it was he who approached the architect with the idea of creating a mural and it was only after it had been completed that Garwood-Jones noticed it had neither a title nor the artist's name and asked if he could add a plaque.

It explains much about Zeldin and particularly his disappointment over the subway art project. If it does become reality after all, travellers will be able to see an old Toronto streetcar in a sort of "going, going, gone" sequence of still frames. The streetcar because it is symbolic of old Toronto, the sequence of frames to give the impression of movement and also because Zeldin loves movies.

He likes doing anything that is visual. "I call myself a painter but that doesn't mean I paint solely on canvas." He likes doing record album jackets — because of their wide appeal and "because anyone can afford a record". He has done book illustrations and even logos for businesses.

For the past couple of years he has been involved with a group called Video Ring which is financed by the federal government with the aim of giving artists the opportunity to experiment with and explore the film medium.

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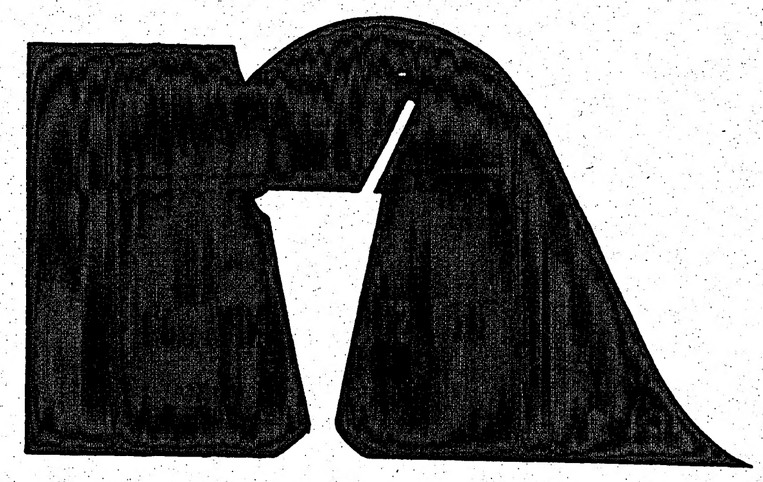

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This Orthodox Jew in Jerusalem has time to pray, as well as to shop for second-hand goods. The City of Gold has many "antique" shops. (Gan-Zvi)

Jews of Soviet Union confront seriously deteriorating situation

By RICHARD COHEN

Richard Cohen was chief press officer of Brussels I and Brussels II.

BRUSSELS —

In the 23 years from the founding of Israel in 1948 to the first World Conference for Soviet Jewry in Brussels in 1971, an estimated 10,000 Jews were permitted to leave the USSR.

In the five years since Brussels I, some 112,000 Jews have received exit visas. Almost all of them went to Israel.

These two figures demonstrate the accelerating sense of Jewish consciousness in the Soviet Union, the growing urgency of Jews to quit the USSR and the effect of worldwide demands on the Kremlin to respond.

The nearly three million Jews of the Soviet Union confront a seriously deteriorating situation marked by:

—a drastic decline in the number of exit visas granted;

—a sharp increase in the intimidation and persecution of Jews who seek to emigrate;

—a stepping-up of anti-Semitism for local consumption and for export;

—a corresponding rise in anti-Jewish discrimination and in efforts to suppress Jewish cultural and religious activity.

Within weeks of Brussels I — which the Soviets had attacked as an "anti-Soviet provocation" and an "impudent attempt at open interference into the internal affairs of the Soviet Union" — the Kremlin began issuing visas to Jews seeking to emigrate.

By the end of 1971, more than 14,000 Jews had departed. In 1972 the figure soared to 31,000 and in 1973 to 35,000 — the largest number ever recorded in one year. In 1974, however, the number declined to 20,000 as the Soviets rejected more and more applications from would-be emigrants. In 1975, only 13,000 were permitted to leave. Yet during the same year of 1975, 51,000 Soviet Jews requested affidavits from their relatives in Israel or sought to renew expired affidavits — the first step in the emigration process — thus demonstrating the continuing demand of Jews to leave Soviet Russia.

All told, 283,000 affidavits have been sent from Israel to Soviet Jews seeking to emigrate. Of these 171,000 are still waiting.

Jews who apply to emigrate face public vilification, dismissal from their jobs, expulsion from university enforced military conscription (an increasingly exploited device), arrest, trial and imprisonment.

Would-be emigrants also face loss of pension rights, the cutting off of telephone service, interception of cables and mail and similar efforts to isolate them from friends and supporters abroad.

Attempts to protest these actions have been brutally suppressed. A one-minute demonstration in March, 1975 led to five-year sentences of exile against Mark Nashpitz and Boris Tsitlionok. In many cities Jewish activists are subjected to round-the-clock surveillance by agents of the Soviet secret police. Jewish scientists dismissed from their posts for applying to emigrate, and who have sought to hold seminars with visiting colleagues from abroad in order to be informed on current developments in their fields of science and scholarship, have been subjected to threats of intimidation and arbitrary arrest.

Those who have been tried and condemned for their Jewish activity are known as the "Prisoners of Zion." They now number nearly 40 persons.

An effort undertaken in 1975 by a group of distinguished American jurists headed by Telford Taylor (U.S. prosecutor at the Nuremburg trials), aimed at seeking the release of the "Prisoners of Zion" through personal intervention with Soviet Procurator-General Roman Rudenko, ended in failure.

Israel's film censors wage war against flood of pornography

By NECHEMIA MEYERS

TEL AVIV —

Israel's film censors are fighting a rear-guard battle against the international flood of pornography. While they have approved the screening of **Emmanuelle**, albeit slightly cut, they have turned down the request of distributors to bring in the celluloid version of **O'Calcutta**, not to speak of **Deep Throat** or her numerous hard porn sisters.

The same equivocal attitude is reflected on the Israeli stage. Sexually explicit productions of the type commonly found in Copenhagen and Amsterdam are not permitted in Tel Aviv or Jerusalem, but, at the same time, original Hebrew plays abound with expressions not previously associated with the biblical tongue. Jumping on to the bandwagon, Israel Gurion — hitherto best known for his screen appearance as the young Ben-Gurion and for his renditions of lyrical ballads — is now drawing crowds with a one-man program based on bawdy stories and songs.

Yet despite his success, Israel Gurion still finds Israeli audiences "more puritanical and complex-ridden than those overseas." For much of the program, he says, "the people who pay good money to see me sit frozen in their seats, afraid to laugh."

Sex has also come to the radio in a two-hour program of advice to the sexually troubled. Broadcast by the army station between midnight and 2 a.m., the program is not likely to adversely affect the innocent children of Israel. By the same token, it is also not likely to enlighten the somewhat less innocent adults of Israel. In fact the three experts — two men and one woman — answer listeners' questions in such a pedantic manner that anyone still awake after midnight is likely to turn to the weather report for light relief.

The world-wide revolution in sexual mores has naturally found its expression on the personal level as well. For example, some parents are now willing to have their daughters bring home boy friends to sleep with them under the family roof — something that certainly would not have been acceptable a few years ago. "To tell you the truth," a 20-year-old girl explained, "there are still difficult moments, such as when my boy friend meets my father outside the bathroom. But both my parents and I prefer strains to hypocrisy."

Yet changes in attitudes to sexual relationships have not significantly changed marriage patterns. Young people still tend to get married in their early 20s, and to have children soon afterwards. Avoiding parenthood because it interferes with one's life style, the credo of many Americans, sounds ridiculous to the great majority of Sabras.

At least one Israeli is struggling valiantly against the tide of permissiveness, even if only on a limited front. He is A. Steimatzky, Israel's largest distributor of overseas paperbacks and magazines. In accordance with his instructions, Steimatzky's employees carefully airbrush out the sexual organ of male nudes in Playgirl before the magazine goes on sale.

This practice has caused a young Haifa university student, active in Women's Lib, to sue Mr. S. for "depriving her of aesthetic pleasure." Moreover, she adds indignantly, in a land where the sexes are supposed to be equal, there should be no airbrush for Playgirl unless there is one for Playboy as well.

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Historical routes to Jerusalem travel through land of the Bible

By
JOSEF GOLDSCHMIDT
Deputy Mayor of Jerusalem

Almost everyone who comes to Jerusalem, approaches the city from the coastal plain of Tel Aviv or Ben Gurion Airport. The scenery is charming, but the full impact of the distinctiveness of the town is hardly felt until you actually walk through its streets.

How different when you approach the city by one of the ancient historical routes from the south or the north. There you are moving along the mountain ridge that is the topographical backbone of the land, and it is from this landscape that Jerusalem stands out as a centre from which lines of power stretch south and north.

Here we have ancient Hebron, 30 miles south of Jerusalem, some 2,500 feet above sea level, and set in a harsh but wonderful climate, on mountains rich in grass and herbs that since time immemorial have supported flocks of the most excellent sheep. How old is Hebron? Maybe as old as human civilization in the area.

Some say that its biblical name, Kiryat Arba — the city of four — proves its origin from the fusion of four hamlets or villages. But Jewish tradition explains the name as deriving from the four couples resting in the two-storey burial cave — Adam and Eve, Abraham and Sarah, Isaac and Rebeccah, and Jacob and Leah.

In this town of Hebron, King David held court for seven years as king of his own tribe — Judah — and the tribe of Benjamin. But during all these years, while strengthening his rule, fighting rivalry and rebellion, and forming alliances and winning over new friends from rival camps — his eyes were turned to Jerusalem. Only a king who ruled Jerusalem could rule all Israel. Royal residence in Jerusalem turned the tribal king into the crowned head of the nation and gave him the holy challenge of building for the God of Israel and permanent temple in place of the Temporary sanctuary at Shiloh.

As we go north we pass through Bethlehem where David was born, where he tended the sheep of his father, fighting off the attacks of the lion and the bear, and where, standing amongst his brothers, he was annointed by the seer Samuel.

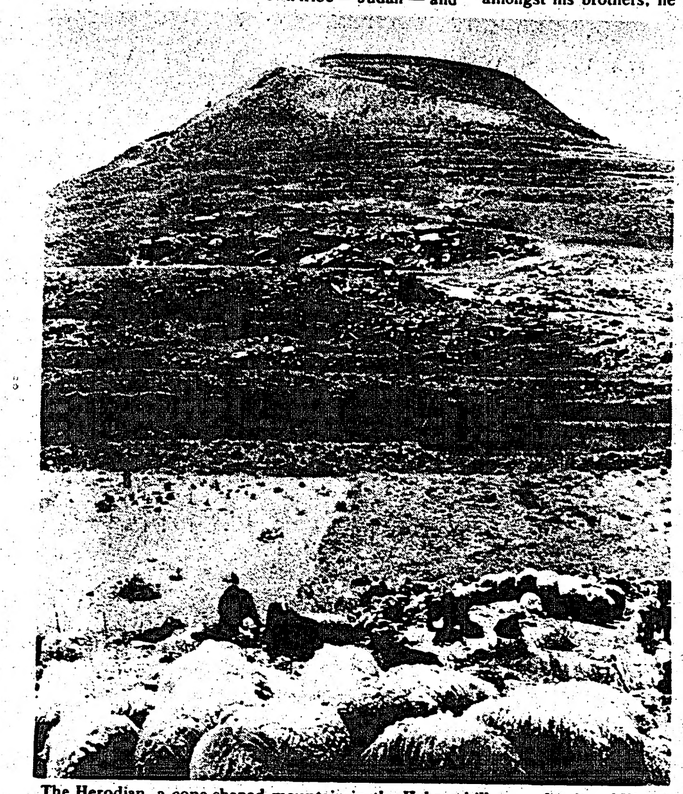
As we walk around this enchanted scenery, almost expecting to meet young David walking over the fields, our eyes are attracted by a distant strangely cone-shaped mountain, reminiscent of a volcano, though geology has no room for volcanos in this area. This cone takes us to a much later period. King Herod the Great executed there one of his many building and engineering feats, a mountain fortress and palace, complete with bath houses, synagogue, painted social rooms, defence and watch towers all around — in fact a military outpost guarding the southern approaches to Jerusalem. At the same time it served as a rural retreat for the king, for rest and social life — perched as it is above the rolling lands of the mountains of Judah and bathed day and night in the wonderful clean breezes coming from the west.

And now back to the town of Bethlehem and on to Jerusalem. Once more we take a great leap back into the past as we stand before the memorial to our mother Rachel. She was the mother of only two of the 12 tribes, but her image dominates the family group of patriarch Jacob.

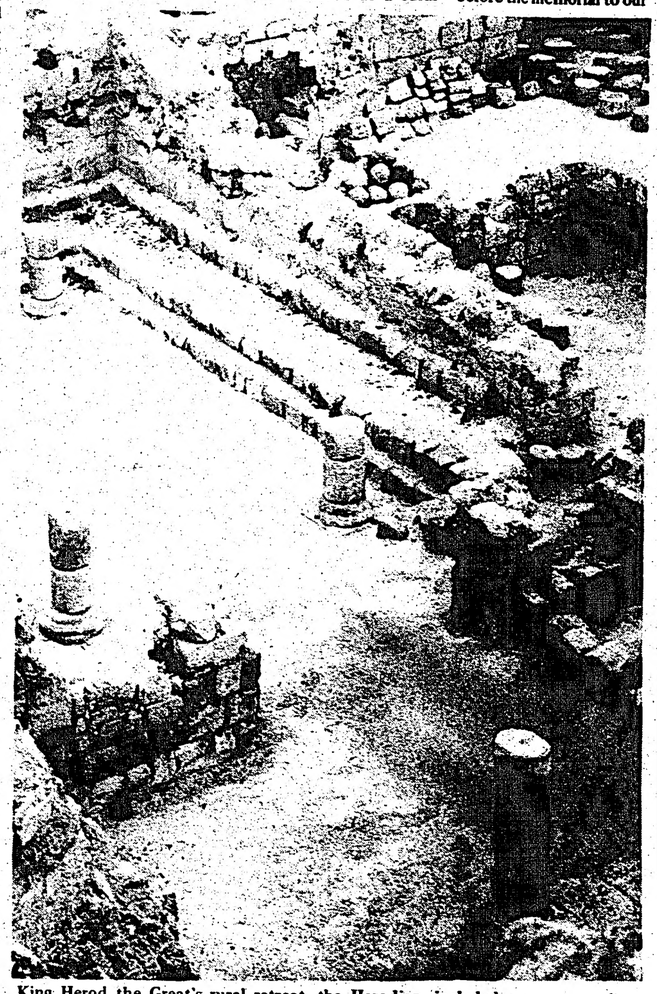
Whether it is her beauty, her protracted love story with Jacob, who is greeted by her with a kiss and embrace — as rarely fate ever greeted a weary traveller; whether it is the greatness of her soul in sacrificing her greatest hours of happiness and fulfilment to save her sister Leah from shame and disgrace, or whether it is her tragic end at such an early age while giving birth to her second son — it is Rachel who was given the role of the mother of the nation sitting by the way-side, where her grave is situated, and comforting her sons and daughters being taken into exile.

Who like Rachel could personify through the ages, suffering and hope, prolonged agony and final triumph, so meaningful for the fate of her people?

And so we come to Jerusalem. Not in an hour's drive through a barren landscape but after wandering in an atmosphere rich in associations with, and anticipation of, the Holy City.



The Herodian, a cone-shaped mountain in the Hebron hills, was the site of King Herod the Great's mountain fortress and palace. (City of Jerusalem photos)



King Herod the Great's rural retreat, the Herodian, included a synagogue (on the left) and a mikveh (right, foreground). It is short drive from Jerusalem.

Oleh builds his business on Common Market trade

TEL AVIV —

A man who is not afraid of the demands of the Common Market today is Arthur Low, formerly of Toronto, president of the Sci-Tex Corporation Ltd., manufacturers of response computers which permit designers, merchandising and production personnel to instantly create designs, produce samples and go to production on practically all machines.

Arthur Low is not afraid because he has been selling to the Common Market countries for the last three years and has reached a turnover of $4 million in exports last year, opening offices in New York and Brussels and extending his exports to the United States and Japan.

Low's enterprise is a neat modern compound employing approximately 100 people. Low came to Israel in 1962, with a bachelor's degree in Law. He came for one year in order to manage the Israel Breweries but decided to stay and make his home here because he saw many challenges and development possibilities in this country.

"I am not afraid of competition," he said, "because I have no competition in the Common Market. Our firm works only for export because, amazing as it might sound, all textile manufacturers in Israel would like to use our system components and software programs but none of them are willing to pay for our services even though we proposed to them to join forces together and use our services on a common basis . . ."

The average age of Sci-Tex employees is the late 20s or the early 30s and something like 30 or 35 skilled technicians are immigrants from the U.S. and South Africa.

"Those highly skilled in finances and marketing," says Low, "will find it very difficult to be absorbed by the local industries. The Israeli management is not prepared to make use of modern marketing methods, relying upon good luck, chance and personal ties for marketing their products. I would say that the major problem in Israel is a management problem. We have no problems finding skilled engineers with a highly developed technological background."

What is needed in order to build a successful business like Sci-Tex in Israel and what is needed in order to be happy in Israel if you are an oleh from a Western country?

Three things are needed by anybody who wants to come and live here from a free country," according to Low, "a thick skin, sharp elbows and a good sense of humor..."

As far as the success of Sci-Tex is concerned: "Technical skills are available in the country. They have to be combined with American marketing and financing know-how and many more people with such talents should be encouraged to come, and live, and work, and invest in Israel."

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Non-Jews called dock strike to protest pogrom

By IVAN MINDLIN

Ivan Mindlin recalls the birth of the Dutch Resistance movement.

AMSTERDAM [JCNS] — To commemorate the dockers' strike in Amsterdam in Nazi — occupied Holland in February, 1941, is not only to honor the people who took part in it, but also to remember the only occasion in history when non-Jews called a strike in protest to a pogrom.

The strike grew out of the traditional relationship between Jew and non-Jew in Holland. To be a Jew there was just to be another kind of Dutchman. Until the Nazi invasion, Amsterdam was a sheltered corner of Europe, a haven and refuge for the oppressed. With the Nazi occupation, world history battered down her free and open gates.

The attacks on the Jews of Holland began with the composition of the Nuremberg laws. Jews were thrown out of their jobs and expelled from the universities. They had to register and were forbidden to use public transport or buildings or even mail letters in the post boxes on the trams.

Physical violence and provocation followed, increasing the tension felt throughout the city, until, by early 1941, the atmosphere was electric.

On Feb. 7, Dutch Nazis (some five per cent of the total population), backed up by German soldiers, went into the Rembrandtplein — the centre of Amsterdam's night life — and started to beat up the customers (who weren't all Jews), smashing tables, chairs and windows. Dutch police, trying to protect their fellow citizens, were attacked in turn. After that, German soldiers locked the police in their own stations to give the Nazis a free hand.

Then the Nazis marched into the heart of the Jewish quarter and set about the systematic breaking and plundering of property and manhandling the people, of whom, again, many were non-Jewish.

Amsterdammers had never seen a pogrom before. When it was over, the whole town was seething. They said: "We don't take it!" When the Nazis set out to launch a second major attack on the Jewish quarter, they found themselves faced by Dutch dockers and workers standing shoulder to shoulder with the Jews.

The Waterlooplein became a real battlefield. We fought with paving stones, iron bars and sticks, with anything we could lay our hands on. The Nazis retreated, with many wounded and one dead.

This was the first victory of the Dutch resistance to the Nazis and a straightforward answer to the oppressor. The German response was the infamous Razzia — a round-up of Jews.

On Feb. 22, a Saturday afternoon, the grey command cars swept into the Jewish quarter. The bridges were raised, cutting off the area from the rest of the town. Machine-guns were trained on the streets, full of workers on their way home from the factories and the port, and the hunt for Jews began.

Those between 20 and 35 years were pushed and beaten and made to kneel down in the street, to humiliate and degrade them in the eyes of the passing Dutch workers. Then they were bundled into cars. The action continued on the Sunday and by the end of the two days, 425 young Jews had been rounded up and deported.

If that was the German answer to solidarity, it misfired. During the round-up, Jews on their way into the area were warned and turned away by Dutch men and women, including the Dutch police who arrested some Jews and brought others through the back-doors into the police stations for safe keeping.

By then, the Dutch had had enough. When the Communists called for a strike in protest at the deportations, the workers responded.

The strike started in the dark at 4 a.m., Feb. 25. It began with the dockers coming off the barges, then with the tramwaymen, the railwaymen, the dustmen and the factory workers. By midday, Amsterdam was at a complete standstill. There was no traffic and the shops were closed. Even civil servants joined in. Over two days the strike spread through surrounding towns.

The Dutch workers' answer to the deportations was: "Take your dirty hands off our Jews!" Their action restored Dutch self-respect. There was a sense of freedom in the air and one could breathe again.

But not for long. The German counter-attack began: a curfew was imposed; meetings broken up; trade union leaders arrested. German police drove through the streets, their machine-guns blazing, tossing handgrenades on to the pavements and houses. After three days of freedom, the strike was over. Three thousand, five hundred people had been arrested and the clouds descended again. They stayed down for another four years.

But the strike had laid the foundations for the Dutch resistance movement. The dockers' strike in Amsterdam was unique. Jewish life and safety had been made the touchstone of human freedom and dignity.

In 1946, the late Queen Wilhelmina presented a motto to be added to the coat of arms of the city of Amsterdam: Heroic, Resolute, Merciful.

Israel agriculture constantly improves the methods of marketing its produce -- and the strawberries are a big hit

By NECHEMIA MEYERS

TIRA, ISRAEL — Strawberries have made Tira, a little known Arab village 15 miles northeast of Tel Aviv, one of Israel's wealthiest communities.

These strawberries, $10-million worth of which were sold in Western Europe last year, are relatively new to Tira, for they started off in Israel as a "Jewish crop." But when the sandy strawberry fields in the immediate vicinity of Tel Aviv were gobbled up by property developers, the farmers of Tira took over. This would probably have happened eventually anyway as the Arabs, whose large families provide a plentiful supply of inexpensive manpower, have a considerable advantage over the Jews with any crop requiring substantial hand labor.

Yet it would be wrong to overemphasize the importance of manpower, as such, in Israeli agriculture. For at the very time that agricultural exports have skyrocketed — they went up an extraordinary 48% in 1975 alone — the percentage of Israel's work force engaged in agriculture has steadily declined, going down from 17% in 1960 to 8% last year.

Perhaps the most important single factor contributing to the successful promotion of agricultural exports has been the constant improvement in marketing methods. A single firm, the Agricultural Exports Marketing Company (Agrexco), expertly handles the grading, packing, shipping and marketing of all Israeli farm exports (except citrus). It is thanks to Agrexco efficiency that Tira's winter strawberries, for example, reach the restaurants and private homes of snow-bound Europe only 36 hours after they are picked, and thus fetch premium prices.

While airborne fruit, vegetables and flowers brought in some $130-million last year, seaborne citrus remained Israel's major export crop; sales of citrus during 1975 provided Israel with $180-million in foreign currency.

Paradoxically, increased demand in Eastern Europe spurred Israeli citrus sales in Western Europe. This is because Israel's chief Mediterranean area competitors, Spain and Morocco, were so busy concentrating on Iron Curtain customers that, to some extent, they neglected the nations of the Common Market, leaving the field open to Israel.

While Britain, Germany and other nations of Western Europe remain the most important outlets for Israeli citrus, new markets have recently opened up in distant corners of the Far East, including Japan, Hong Kong and Singapore. Even more noteworthy have been the sales made in countries which grow their own fruit, among them, as of last month, South Africa.

Oranges and grpefruit continue to be the best selling Israeli citrus lines, but tangerines are catching up fast. Overseas customers, it seems, favor "TV fruits," which a person can peel without taking his eyes off of Kojak.

Now Israeli exporters will have to persuade Kojak himself to trade his calorie-rich, dentally-damaging lollypops for some of their nutritious oranges or strawberries.

Shoe shines are easy to come by in Jerusalem, as this rabbinical student discovered after a long, gruelling day at class. (Jacob El-Baz photo)

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Semi-professionals perform in free series

Jerusalem's jazzmobile offers impromptu concerts

By SHAUL D. USISKIN

Within minutes of setting up the instruments on their truck in the Katamon quarter of Jerusalem, the brassy, exciting sound of the jazzmobile caught up children, parents, soldiers and students in a jazz "happening". The audience was dancing and clapping to the dynamic sounds of the Israel Jazz Ensemble. This was just one program in a series of free and impromptu concerts in the environs of Jerusalem.

The whole concept of the Jazz Ensemble is an undertaking on the part of the Neighborhood Arts and Culture Program sponsored by the Jerusalem Foundation, to present to Jerusalem's citizens a wide range of easily accessible entertainment, either free or at low cost. At the same time, these programs give non or semi-professional groups an opportunity to perform.

Fred Kaufman (centre) helps one of the neighborhood children in Jerusalem's Katamon district clap in time to the groovy sounds of the "Jazzmobile". It was established a year ago by Kaufman, a U.S. oleh.

The Jazz Ensemble was established a year ago by an immigrant from the U.S., Prof. Fred Kaufman, visiting lecturer in the history of jazz, at Jerusalem's Rubin Academy of Music. "One of the goals I wanted to achieve in my aliyah was to bring big band jazz to Israel," says Prof. Kaufman. "I found many amateur jazz musicians amongst the students attending my course, eager to form a big band group.

Putting the ensemble on the road is a way of presenting a form of music to the people of Jerusalem, that they would not necessarily seek out themselves." Thus the jazzmobile was born.

So successful was the jazzmobile, that a new program — **Summer Sounds** — soon followed it into Jerusalem's neighborhoods. The idea of mobility and the use of a medium that needs no words is inherent in both jazzmobile and **Summer Sounds**. In the case of the latter, this is a combined sight-and-sound entertainment.

It begins with the mime-performance of Moroccan-born Fakiro. Tall, dark, and sporting Afro-style hair, Fakiro, who studied his art under the famous Marcelle Marceaux in Paris, enacts scenes from the main-street life, immediately recognizeable by people of all ages and backgrounds: the policewoman on traffic duty, the local grocery-store owner, the newspaper vendor — all these silent sketches have children and parents from countries as far apart as Morocco and the Ukraine, totally enraptured.

The second part of **Summer Sounds** is a musical performance. Led by Jeff Kawalski of the Rubin Academy and Pamela Jones of the Jerusalem Symphony Orchestra, three xylophones and a vibrophone, all amplified, give a performance of percussion music that is both simple and sophisticated. Again the audience is enthralled, by the performance, by the explanation of each instrument, and by the chance to test the sounds themselves.

A group with a different message is **Gypsies**. Formed after the Yom Kippur War, by an American actor with the unlikely name of Khusro Howard Haas, **Gypsies** is a joint Arab-Jewish drama group. The aim here is to totally involve mixed audience in the performance, and prove again that Arabs and Jews can unite and produce something both creative and stimulating.

Arabs have not won Third World states; some Africans still sympathetic to Israel

By SUSAN GITTLESON

JERUSALEM (JCNS) — While all but four black African states have broken their diplomatic ties with Israel, the Arabs have not succeeded in gaining total Third World support.

When Syria, Libya and other "confrontation" states tried to gain support from the Organization of African Unity (OAU) in Kampala, Uganda, in July, 1975 and at the Non-Aligned Conference in Lima, Peru, in August for the expulsion, or at least the suspension, of Israel from the UN, they failed.

This was partially because many of the Third World states have had positive bilateral dealings with Israel. Some Third World leaders have even participated in quasi-mediatory activities in the Middle East and want to facilitate a compromise in the Israel-Arab conflict within a UN framework.

The Third World role appears to be that of trying to mitigate the force of hostile Arab efforts. For instance, after the Arabs pressed for the "Zionism as a form of racism" resolution, two black African states, five others opposed it and 12 abstained.

The situation is difficult, certainly, but at least there are signs of a return to the split voting which characterized the period before 1973. Unfortunately, the general trend of the resolutions has been increasingly harsh against Israel and may prove even more disheartening in the future. After all, the Arabs have definite advantages on their side.

They not only possess enormous oil wealth, which gives them the potential to provide huge amounts of financial assistance to the developing countries, but some of them, particularly Algeria, have also taken the lead in Third World efforts to improve the economic situation for the producers of primary commodities.

They are calling for solidarity with the oil producers by holding out the possibilities of similar rises in prices for producers of copper, bauxite, coffee and so forth. This new sense of economic power, which can be translated into political power, is very attractive to the leaders of other small states.

Additionally, the Arabs have an advantage within the UN and other international organizations by being able to offer a bloc of 20 votes. This can be important when national liberation and other Third World issues arise or when prestigious committee memberships and chairmanships are to be decided. Israel's one vote is insignificant in this context.

Nonetheless, the situation is not entirely bleak. First, the Arabs have not won over the Third World completely. Too many unpleasant memories of Arab slave traders linger among the descendants of their victims. Besides, many of the poorer countries have been particularly hard hit by the quadrupling of oil prices.

They might not have minded so much if they had been compensated by preferential prices, which has not been the case, or by bountiful doses of financial assistance. But, while the Arab oil producers have been more generous in offering foreign aid (1.8% of their GNP in 1974) compared with the industrialized countries (0.33%), their contributions have been channelled mainly to the states in direct conflict with Israel - Egypt, Syria and Jordan, and to fellow Moslems.

Little has gone so far to the poorest, non-Moslem countries, although promises have been made to them. The Arab African Development Bank, for instance, has distributed only about $210 million among 31 black African states. Should the Arabs really become generous, they might encounter the resentment that aid recipients have usually shown to donors.

The possibility of improving Israel's situation in the Third World depends mainly upon progress towards a Middle East peace settlement. There had been some hope that Israel's interim agreement with Egypt, including the return of territory on the African continent, would have set the pattern for more cordial relations; but this desire so far has proven illusory.

If and when the Soviet Union re-establishes diplomatic relations with Israel, that could set a precedent for both Eastern Europe and the Third World. Alternatively, Arab arrogance and attempts at hegemony may lead the developing countries to try to widen their foreign policy options by re-establishing relations with Israel.

On the positive side, world Jewry can help the situation by trying to understand the aspirations and viewpoints of Third World countries and by explaining the positive nature of Jewish values, especially their traditional concern for human rights and social justice. Jews must also demonstrate to those unfamiliar with their history the Jewish people's long struggle to achieve legitimacy as a nation, the persecutions it has endured, culminating in the Holocaust and the legitimate desire for a national homeland.

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Grassroots social work has impact on Jerusalem

By YORAM KESSEL

JERUSALEM [JCNS] — After a lifetime of social service in various parts of the Jewish world, American-trained social worker, Louis Horwitz, settled 18 months ago in Jerusalem — not to retire, but again to give of his vast experience in helping improve the lot of the deprived section of the community.

His grassroots social work, now in its second year, is important, not merely for itself, but because of the dramatic repercussions it could have on the whole Israeli social service scene.

Horwitz worked in Israel once before, during his 45 years in the field — as Malben representative in the 1960s, before being called to serve as JDG representative in Europe for the past few years.

The initial focus of his quest was to understand why, despite the considerable social work being carried out in Israel, the impact was not very effective and the situation less than healthy, as social outbursts over recent years indicated.

Putting himself at the disposal of Jerusalem's Mayor Teddy Kollek, in an entirely voluntary capacity, Horwitz was directed to the capital's Rommema suburb, which, if not the worst district in the city, was good exploratory ground. It offers a full spectrum of the country's social ills. It also boasts a community centre — the core to Horwitz' approach.

His role has been to guide and inspire the professional community worker whose job he sees as getting the community to help itself. "A skilled community worker would be ignoring the most basic ingredient for success if he seeks to impose solutions or even ideas," he says. More specifically, he views his own tasks on three levels — "initiator, catalyst and enabler."

Either to help in the creation of new services (like that for adolescents in trouble); to guide in the application of available budgets to areas where they should prove most useful and in helping residents find their way through the maze of aid schemes that are waiting to be used. The main difficulty, Horwitz finds, is the proliferation of programs, each with its defined limits and operating in fragmented fashion with an inevitable multiplication of bureaucracy.

Among the specific programs, potentially the most far-reaching in importance is one geared to relieve overcrowding in slum quarters by helping to add extra rooms to the small flats. This goes as far as the dramatic idea of building whole new sides to the existing giant shikun blocks. "Money for housing improvements is available," he stresses, in a report of his activities. "It has only to be tapped. Large families with more problems than they can cope with are unable to take advantage of the help available to them."

Other projects include day care centres for small children, centres for the aged and even the prosaic but tremendously important laundry clubs around coin-operated machines installed in the basements of the buildings. He also has fresh ideas on the successful integration of the still-suspicious immigrant population, principally from Soviet Georgia and Bokhara. Population wise, Rommema is a real cross section, with a third of the 10,000 residents in a "self-contained" religious community, some 6,000 "established immigrants" formerly from Moslem countries and now over 1,000 newcomers from the Soviet Union.

Another misconception he points to is the belief that Israelis are no longer willing to help one another. That there is no shortage of volunteers is evidenced by the fact that, in addition to the 55 voluntary workers from the suburb itself, over 40 others come regularly from other parts of the city and even from further afield. "The problem is not the availability of volunteers; the problem is having them do a good job," he says soberly.

The initial success of the Rommema project has begun to influence other areas and Horwitz now serves also as general adviser for community centres in operation in three other Jerusalem suburbs.

What began as a pilot project, has become a demonstration project. It could, moreover, as he hopes, set the pattern for a national social work program radiating out from community centres. There are 50 such centres already in existence around the country and Horwitz is engaged in a determined effort to convince the JDG to back this idea which would include a centralized training program for social work graduates as community workers and supervision of the program over the next three years.

Whether or not the program is incorporated on a national level, Horwitz himself has done enough already to demonstrate how much a man with experience, personal contacts too (he notes with a wry smile), but most of all, stubborn perseverance, can do.

American Sephardi Federation appoints Eli Amir as director

NEW YORK— The newly appointed director of the American Sephardi Federation is Eli Amir. Born in Baghdad, Iraq in 1938, he immigrated to Israel in 1950, the oldest boy in a family of nine.

Like so many others who immigrated to Israel in the early years of its statehood, Eli and his family went through many hardships and lived in temporary cramped quarters. Eli, through the auspices of Youth Aliyah, then went to a kibbutz which absorbed young immigrants and resided there for the next three years.

Due to his family's financial difficulties, Eli, as the eldest child in his family, began working at the age of 16 while attending high school in the evenings. His first job was as an office boy in the office of the prime minister.

In 1957 he joined the Israeli army and upon completion of his military service he enrolled at the Hebrew University in Oriental Arts and Law and obtained his B.A. in 1964. He continued to work for the government and advanced to the post of deputy advisor on Arab Affairs for the Prime Minister's Office.

Following the Six Day War in 1967 he was the prime minister's representative in East Jerusalem. His task entailed being in contact with that city's Arab political figures, leaders and Christian religious leaders.

In 1968 he became the assistant to the deputy minister of absorption and shortly thereafter assistant to the then minister of absorption, Shimon Peres. Continuing in the ministry, Amir became director of the department of Cultural and Social Absorption. He assumed the post of director of the ministry's office for the Jerusalem and Southern Regions in 1971, and he is currently on a leave of absence.

A writer and journalist whose work is included in school readers, known for his writing on Israel's economic policy and social structure for the Israel Broadcasting Authority's Arab language program, and an acknowledged expert on social problems in Israel, Amir is active in a variety of voluntary groups.

He worked on the prime minister's Committee for Children and Young in Distress led by Golda Meir. This two year committee reported on aspects of the social and economic gap in Israel with recommendations for its improvement. He was also managing member of the Youth Committee of the Prime Minister's Office.

For the past eight years Amir, despite his busy schedule, has lectured to many groups on various subjects concerning Israel's social gap, problems of immigrant absorption and Arab affairs in Israel.

A native of Iraq, Eli Amir has been appointed new director of the American Sephardi Association.

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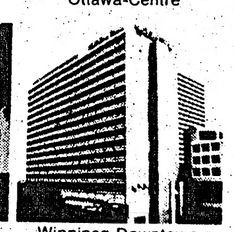
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Final study may be made by experts to determine if 50-mile long water tunnel should be built

TEL AVIV — A 50-mile long tunnel to carry water from the Mediterranean to the lowest spot on earth, the Dead Sea, for the purpose of generating electricity is likely to be economically feasible, and a final study for possible implementation should be undertaken now.

This is the recommendation of a panel of experts as contained in their recently completed survey commissioned by the Israel government.

The project, once termed an impractical pipe-dream, has now become worthwhile, says the panel's chairman, Prof. Shlomo Eckstein, following the recent skyrocketing of energy costs.

According to Prof. Eckstein, who heads the department of economics at Bar-Ilan, Israel's only religious-oriented university, such a project can generate 800 million kilowatt-hours of electricity, which is enough to satisfy 10% of Israel's peak demand electric power 10 years from now.

The total cost of such a project according to a preliminary estimate, he says, would be about $200 million at 1974 prices which would make the project economically feasible since the same amount of electric power generated by fuel-oil or atomic energy would cost more per unit.

Furthermore, hydro-electric power can be used more efficiently, the report points out, since it can be efficiently turned on and off to accommodate peak demand periods, something which is much more costly to do with atomic energy.

The report therefore recommends that Israel proceed with the necessary geological and technological surveys with a view towards verifying the survey's conclusions and possible early implementation.

The cost of fuel-oil, Prof. Eckstein points out, has increased four-fold in the past two years making its use for generating electricity more expensive than hydroelectric-generated power. It now comprises about half of the cost of generating electricity.

In fact, the report notes, Israel can save at least 175,000 tons of fuel-oil a year on the proposed hydroelectric project which, at today's prices, is worth between $13 to $16 million annually.

With small additional investments the project can provide such other benefits as: the supply of much needed sea water for the Dead Sea Chemical Works, for other industries in the Negev desert and possibly for creating artificial lakes along the way for tourism and/or commercial fishing. The water in transit may also be used for cooling other electric generating plants, for flushing out municipal and industrial wastes, and for distillation for inland irrigation projects and other sweet-water uses.

The survey team of eight experts in various fields of endeavor recommends the tunnel begin on the Mediterranean coast near Ashkelon or Ashdod some 30-40 miles south of Tel Aviv and enter the Dead Sea at its northern, deepest section.

The tunnel would be about 13 feet in diameter and would descend no more than 250 feet in its 50-mile long route, arriving at a point almost 1,000 feet above the level of the Dead Sea. To give complete control over the power station, the water would pour into large reservoirs before being directed into the flue leading to the turbines.

Isn't there a danger of flooding the Dead Sea with much large quantities of water, estimated at some one billion cubic metres a year? Not at all notes Prof. Eckstein, who says that the existing drying pans installed by the Dead Sea Works, plus the pumping out of sweet water from the country's northern water sources, is slowly lowering the Dead Sea's level at the rate of about one foot per year. The hydroelectric project, in fact, is designed to restore this imbalance. "But for this limitation of over-flooding," he says "we would have recommended a still larger power station with more water pouring in and still greater generating capacity."

Prof. Eckstein is a noted authority on agrarian reform, and a leading advisor on the subject to the Mexican government. He is also the author of several books on the subject and has conducted research for the World Bank on agrarian reform in Latin America.

In addition to his teaching post at Bar-Ilan University in Israel, where he has lived for the past 15 years, he also serves as a member of the board of directors of Israel Chemicals Ltd., the parent company for the country's major chemical enterprises.

American rabbi has written a book answering 300 significant questions on Jewish customs

WESTCHESTER, N.Y. — A prominent Westchester rabbi has written a new book answering 300 significant questions about Jewish customs and religion most frequently asked today.

The 128-page publication called **Why, Because...**, was written by Rabbi Uri Auerbach, principal of the Port Chester Hebrew School of Congregation Kneses Tifereth Israel. The book was published in Westchester by Constance Kaiser, a lifelong Port Chester business woman and publisher.

Mrs. Kaiser says: "I think it will help strengthen the bonds of understanding between Jews and non-Jews, and will answer many questions in the minds of people today."

Rabbi Auerbach has developed Hebrew school texts used by students in New England, New York, and New Jersey and adds: "In essence, I've presented a clear, non-technical book on the Jewish religion in a question-and-answer format which provides logical reasons for the many cultural and religious traditions in existence today. I believe my book may also be beneficial to non-Jews."

The 48-year-old Westchester religious scholar, a resident of Monsey, New York, is the author of six previous works used in some of the nation's Hebrew schools. Rabbi Auerbach received his B.A. degree in education from the Rabbinical Assembly College in Brooklyn. In the Jewish educational community, he is regarded as a creative teaching innovator.

Here's a sampling of questions and answers appearing in Rabbi Auerbach's new book:

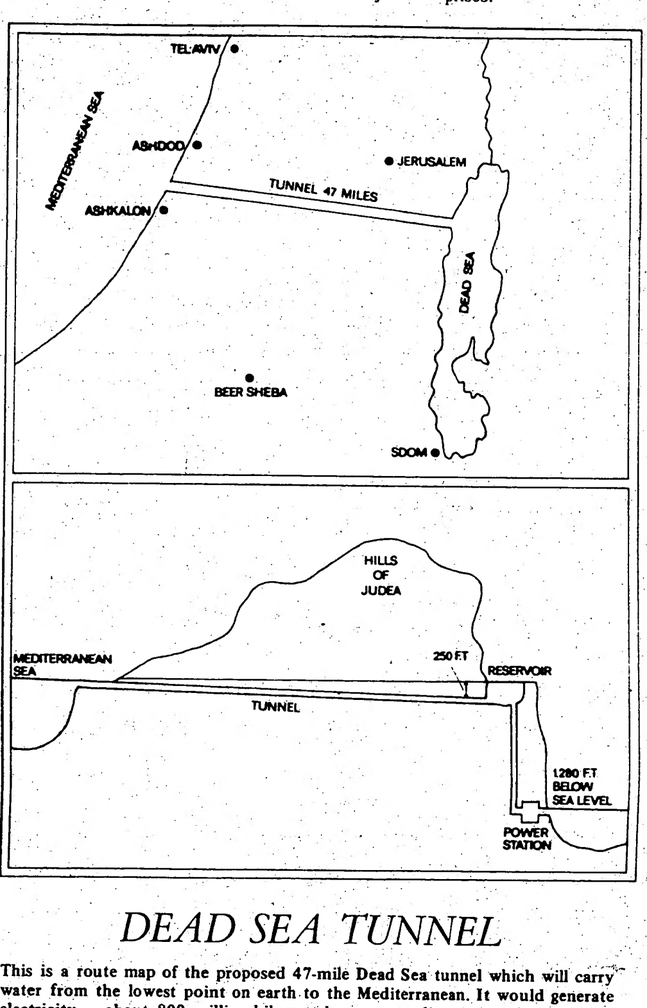
Question: Why do boys wear a yarmulka (skull-cap) on their head?

Answer: The Talmud tells a story of a woman who feared her son would grow up with evil tendencies. She placed her child in the Bet Hamedrash (Study Hall) and asked the students to make sure his head was always covered so that he would always have the fear of God over him. This custom remains and today the skull-cap on the head always reminds us of God's presence.

Question: Why do some people wear a mezuzah as a necklace?

Answer: This custom started recently and has no basis in Jewish law. In fact, if there is a real mezuzah in the case, one may not wear it exposed when entering a bathroom. It would have to be covered entirely. However, today, most mezuzahs on necklaces are not real and they do not include God's name on it.

West German Finance Minister Hans Appel (left) meets his Israeli counterpart, Yehoshua Rabinowitz, on his arrival at Ben-Gurion Airport. (IPPA)



DEAD SEA TUNNEL

This is a route map of the proposed 47-mile Dead Sea tunnel which will carry water from the lowest point on earth to the Mediterranean. It would generate electricity — about 800 million kilowatt hours, according to Israeli professors.

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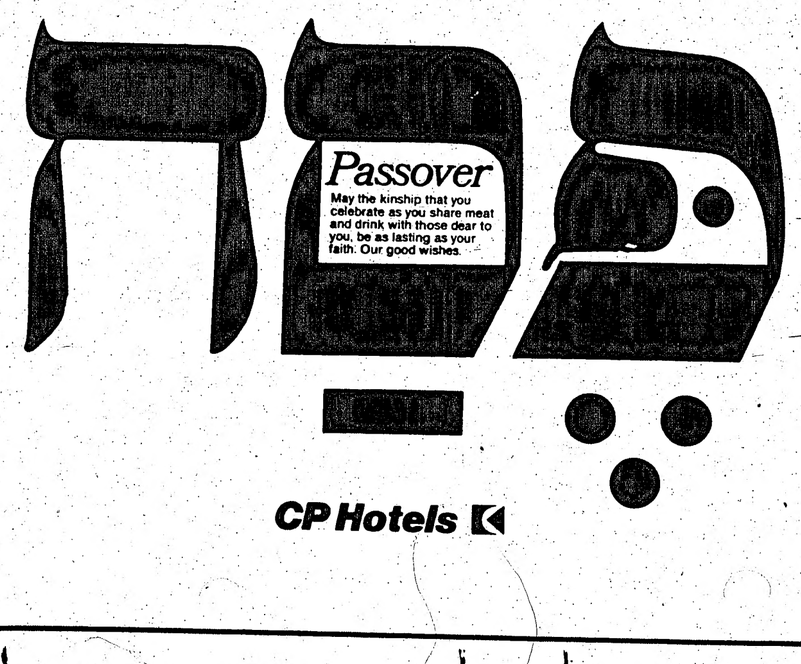
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May the kinship that you celebrate as you share meat and drink with those dear to you, be as lasting as your faith. Our good wishes.
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Of the many settlements in Israel, Hatzeva is 'the most impressive and vital'

By JUDAH RAVIV

HATZEVA —

They say that if you want to see luxurious living in the desert go to Ein Gedi. For first beginnings see Qetura or Paran; and for the ultimate attainments in arid-zone agriculture, Ein Yahav. But if you are looking for all of these together, plus the human angle — new immigrants, human interest and interesting people with a promising future, see Moshav Hatzeva 20 minutes south of Sedem in the sandy Arava.

Of the many settlements I have seen throughout the state of Israel — and I have seen many, Hatzeva, to me, has been the most impressive with its youthful vitality, vigor, its pioneering spirit and the kind of people who symbolize all that is positive in Israel — the Israel they told us about when I was a boy putting coins in the blue box.

Hatzeva, laid out like a mosaic on the vast desert floor, is the closest working model of the successful "ingathering of the exiles" that I have yet seen. Here different immigrants from all walks of life and countries have formed a natural, fully integrated and inseparable band to build a common future and another link along the far-flung desert waste of the Jordanian frontier.

One of these, Marjatta Gottfeld, a young woman from Helsinki, Finland — a convert to Judaism who came to Israel with her Israeli-born husband in 1970 — has made Hatzeva her home. Inviting us to their apartment, pleasantly air-conditioned and decorated in excellent Scandinavian taste, I heard from this thoroughly integrated Finnish immigrant one of the really most profound yet little known truths about the real Israel and what it has to offer. "From the point of view of family life," she said, "we find life more relaxed in this country than anywhere else in the world."

Strange words coming from a settler on the frontier of a country constantly harassed by terrorism and war. But stranger still, it is true.

"This is our home," she continued, "we have three children and I feel that this is the ideal place to bring them up. Before we came here from Europe, my husband barely had time to see the kids. Now we are always together and live our own lives as we wish without punching a card in the morning when we wake. This is one of the main reasons why we settled in Hatzeva.

Though I was told that there were only four members from the United States at the settlement — all girls, and all married to local boys — it appeared to me that they made up the whole population of Hatzeva, somehow being in all places at once.

Another of these, Gila Raz of Pittsburgh, Pennsylvania, I discovered in Hatzeva's city-styled supermarket holding a three-month-old child in one hand and a popsicle in the other. However, the real personality at Hatzeva, and one of its most charming, is 23-year-old Danyela Kirat who came from Smithtown, Long Island in 1970 with a Young Judea group to Hatzeva and stayed ever since. "If you're going to Hatzeva," I was told previous to my visit, "you must see Danyela." Interestingly, when I reached the settlement and asked for particulars, the first person I met there said exactly the same thing.

Danyela Kirat and her husband Moshe, an ex-paratrooper whom she met while picking tomatoes in Hatzeva's fields, live comfortably in a four-room, air-conditioned flat. Outside, on the thick carpet of grass surrounding their house stands a blue Ford Mustang attesting to the high standard of living and economic success of these young people and others like them at the settlement. Another fact about Israel (little known to those on the outside) and well worth remembering to the potential immigrant, is that if you want to get rich quick in this country, there's no better way than to attach oneself to a successful desert moshav. Why? I'll let Danyela do the talking:

"Utilities like water and electricity are very cheap here. Each member gets a standard house of three bedrooms, a living room, kitchen, bathroom and shelter. A new family coming here is given all his basic needs to start farming. This includes a house, tractor, irrigation systems and an initial 13 dunams of land to grow what he pleases. Me and Moshe grew tomatoes, egg plant, peppers, onions and cucumbers. The newcomer doesn't get everything free of course, — but he is given all of these commodities at once, and may pay off his initial debt as he goes along — only taking about two years to pay off."

Inquiring about the cultural facilities and other services at Hatzeva, we were taken on a tour of the settlement by Danyela, who besides being a farmer, serves as an instructor at Hatzeva's agricultural field school, an instructor in horseback riding, and the unofficial host to all Jewish National Fund touring groups visiting the settlement.

From the modern supermarket — quite large by border settlement standards, we went on to see the medical clinic, the main nursery school — there are four for Hatzeva's 75 children (the elder ones attending grade school in nearby Moshav Ein Yahav) and the club room where weekly movies, dances and meetings are held.

Just across the central plaza is an excavation for a swimming pool in the shape of a fish. When I asked how long it would take to complete it, I was told: "As long as it takes to raise another million pounds."

As to the background of the settlement, Hatzeva was originally founded as an outpost of the Nahal (Army Pioneer Settlers Corps) in 1965 and became a civilian settlement five years later.

The area has been the site of an extensive land reclamation project of the Jewish National Fund with some 2,500 dunams having been reclaimed to date. The actual preparation of Hatzeva's infrastructure has been a successful story of a long and tireless struggle with the desert's all-encroaching sands. First, the fields were levelled and destoned and rich top soil was brought in by truck. When the basic infrastructure was finished, the Fund transplanted date palms and desert shrubbery at the site to improve the landscaping of the residential area.

Each family, besides working the twenty dunams of land at its disposal, has a modern turkey coop with a capacity of 1,200 fowl. Giden Blum, Hatzeva's secretary for agricultural affairs, explained that they are presently looking into the possibility of adding another economic branch to supplement their poultry and winter vegetables; but whether such a branch will be industrial or agricultural, he was not, at the time, prepared to say.

Arab writer claims his people took part in process leading to Israel's creation

By SABRI JIRYIS

BEIRUT —

It is not true that foreign states, especially Czarist Russia, Nazi Germany, Britain and the United States, were the only agents behind the conditions that led to the creation of Israel. The Arabs also took part in the process; sad to say, they were very active in it.

When Israel was established on May 14, 1948, it had an estimated population of 650,000 Jews. Today the number is three million, and half a million of them came to Israel over the last 27 years from eight Arab states, all currently members of the Arab League, and representing every type of regime that exists in the Arab world: monarchic, revolutionary, socialist and progressive.

This is hardly the place to describe how the Jews of the Arab states were driven out of their ancient homes, how they were shamefully deported after their property had been commandeered or taken over at the lowest possible valuation.

It would be superfluous to remark that this act blotted out a glorious page in Arab annals, not least in Spain, where Jewish development reached its zenith under Arab hegemony. One cannot justify what was done by now extinct Arab regimes, aided by imperialist forces working in co-ordination with Zionism. This, however, is true for the majority of the Jews in question (namely, Jews from Arab land).

It is plain that Israel will air this issue in the course of any negotiations that are undertaken in regard to the rights of the Palestinians. For several years now, Israel has been assembling the minutest details about the number of Jews who left the Arab states after 1948, their homes, property and other rights, so that these can be used when the time comes.

Israel's claims are these: It may perhaps be the case that we Israelis entailed the expulsion of some 700,000 Palestinians in the 1948 fighting, and afterwards took charge of their property. However, since 1948, you Arabs have entailed the expulsion of just as many Jews from the Arab states; most of them settled in Israel, abandoning their assets for you to possess in one way or another.

Actually, therefore, what happened was a kind of "population and property exchange", and each party must bear the consequences. Israel is absorbing the Jews of the Arab states; the Arab states, for their part, must settle the Palestinians in their own midst and solve their problems.

There is no doubt that, at the first serious discussion of the Palestinian problem in an international forum, Israel will put these claims forward.

Sabri Jiryis is an Arab researcher at Institute for Palestinian Studies in Beirut.

Technion reducing accumulation of nitrates, phosphates in sea

HAIFA —

The accumulation of undesirable nitrates and phosphates in the Sea of Galilee (Kinneret) is being drastically reduced due to the work of Prof. Yoram Avnimelech and his colleagues at the Lowdermilk Faculty of Agricultural Engineering at the Technion — Israel Institute of Technology.

Prof. Avnimelech, who is on loan from the Technion to direct watershed research for the Sea of Galilee Authority, explained that in the past two years the total nitrate output from the Hula Basin, which drains south into the Sea of Galilee, has been reduced by 50% due to the implementation of a method devised by his research team in co-operation with the Sea of Galilee Authority.

This consists of wetting the soil after several months of dryness, and at high (summer) temperatures. Under these conditions certain bacteria will attack the nitrates and decompose them. Since the denitrification process takes place hundreds of times faster than the one which produced the nitrates, only short periods (one or two weeks a year) of sprinkling are needed to reduce the nitrate output to desirable levels.

Excessive concentrations of nitrates in the Sea of Galilee were first noted in 1968 by workers at the Kinneret Limnological Laboratory. About the same time, Prof. Avnimelech and his colleagues, working in the Hula Valley to the north, noted the natural processes producing the nitrates, which then drained into the Sea of Galilee.

This nitrification was due to the reclamation of the Hula Swamps some 20 years ago, which uncovered the organic soil and made it vulnerable to chemical reaction with oxygen from the air, thus causing the harmful nitrates to form.

At first, it seemed there would be no alternative but to reflood the Hula Valley, reconverting the 20 square kilometres of rich farmland back into useless marshes and swamps. However, due to the work of the Technion research team the entire Hula region has continued to be cultivated while keeping the nitrification to an acceptable level.

In addition to nitrates, they found that one of the major contributors of phosphate pollutants to the Sea of Galilee is the fish ponds at kibbutzim in the northern Hula area. The pollution was caused by phosphorous fertilizers applied to plants upon which the fish fed.

Prof. Avnimelech and his co-workers determined that the amount of phosphorous used for plant fertilizer was far in excess of that which was actually needed. Thus, the Sea of Galilee has been spared harmful phosphorous pollutants, while the kibbutzim were saved needless expenditure on fertilizers.

If the nitrate and phosphate pollution of the Sea of Galilee had been allowed to continue at the rates which existed prior to the work of the Technion researchers, the only fresh water lake in Israel would have become extinct within a very few years.

The Technion is Israel's oldest university and its only institute of higher learning devoted fully to the education of engineers, applied scientists and physicians. During this 1975/76 academic year it has an enrolment of 9,000 students, of whom 6,000 are undergraduates and 3,000 are graduates, in its 20 departments and faculties. The faculty of more than 1,500 teaches a curriculum covering the full spectrum of engineering and physical sciences, and medicine.

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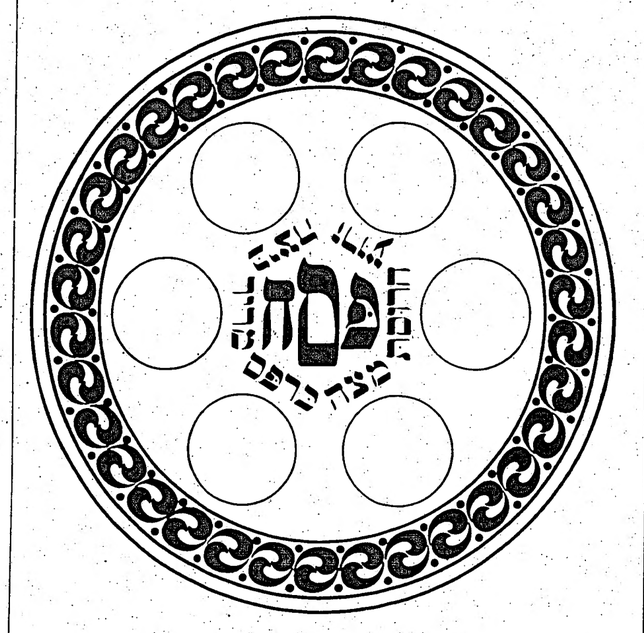

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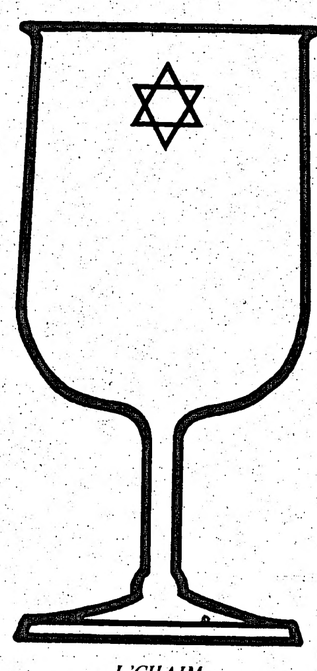

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David and his lyre, as seen by an Armenian illuminator of the Bible of Ezrican (1269–70). "Enthroned on High," which mentions King David, is one part of the seder ritual. (A Feast of History photo)

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Council assists Israel in providing link with European markets

By JUDY CARR

TEL AVIV — Oscar Van Leer, a well-known Dutch industrialist, a great friend of Israel and assistant to her economy, is chairman of the Council of Economic Liaison Europe-Israel, more briefly known as Cel.

The chief work of Cel at present is to provide liaison for Israeli industry with know-how abroad and to assist Israel's industries to develop sufficiently to compete with Europe and thereby make a successful entrance into the Common Market.

As part of its work, Cel tries to solve the requests and queries of Israeli manufacturers by ferreting out expertise, technology and research for them and providing the link with European industries and markets.

Van Leer told newsmen in Tel Aviv, "I am the slightest bit jealous of the Israelis' privilege of assistance from Cel. When I took over the Van Leer enterprises I had no Cel to help me." Cel has a world-wide roster of experts that can be called on to aid Israeli industry.

For example, a long range planning expert employed by a large European combine came to Israel to form the Long Range Planning Department of a big Israeli firm. Another time, the Israeli government wanted the technological answer to a problem in the textile industry. Cel searched worldwide for the expert who could help before it came up with exactly the right man for the solution.

One sector of the Israeli economy that is planning ahead with Cel's help is the kibbutz industry. The kibbutzim recently held a two-day seminar on their industrial future at Kfar Blum, a kibbutz in upper Galilee, attended by Van Leer. There it was decided that in order to be viable the kibbutzim need 150 additional industries in the next 10 years.

Van Leer has a possible program in mind for the kibbutz industries. In order to sell on the large European market, a factory needs to be of a certain size in order to invest in research, development and marketing and at the same time have a reasonable turnover.

As kibbutz industries are usually small, often with less than 50 people, and do not all reach this economic high water mark, Van Leer visualizes a loose federation of factories working on a "family" of products. One plant might produce the raw materials, another assemble the product and a third finish it. There might also be some form of common management.

However, of the 150 industries that have been aided by Cel, 90% are not from kibbutzim but in the private sector. Of the serious requests they have received half have been solved satisfactorily. Industries, large and small, have been aided and even when the Israeli Cel representative receives a vague letter, an emissary visits the factory and sometimes finds a project worth aiding although the manager may not be able to articulate his problems in a letter.

What are Israel's main problems in industry? How far is she behind or up to European standards? In answer to these questions, Van Leer looks grave. "Israel is very far behind Europe," he states emphatically. "I say this without being derogatory but as a fact. There is insufficient research and development and a lack of marketing. Marketing is vital for Israel. Not just selling, but the marketing which means from 'there to here,' not from 'here to there.' Israel has to find out and produce what the customer needs, not only sell. In this area, I would say that Israel has to be always five minutes ahead."

Kibbutz agriculture is being developed through assistance from Cel.

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As a symbol of the centuries which were to follow, everything about Moses was a pre-echo of Jewish existence. This is an etching by the Dutch artist, Rembrandt of Abraham receiving the angels. Moses is the abiding creator of the Jewish people.

Rabbi answers queries on Passover ceremonies

Cont'd from Page 5

such as sieve, or any dish or bottle with a narrow neck that cannot be cleansed from within. Glass vessels not ordinarily used for hot foods may be made fit for Passover by soaking them in water for three consecutive days, with a change of water every 24 hour.

Question: Does the oven need special cleaning?

Answer: Your range is used throughout the year and it must therefore be cleaned, scraped and burnt out. A fitted metal, or asbestos lining for the interior is recommended. Special metal plates should be placed over the top of the range to prevent contact with Passover utensils.

Question: What is to be done with Chometz which is not used up or disposed of before Passover?

Answer: Passover regulations require transfer of ownership of Chometz to a non-Jew via the Shtar Mechirah. All left over Chometz that was sold should be locked away in a spare room or closet. Chometz dishes and utensils, after being thoroughly cleaned, also must be placed in a special locked location. You then authorize the rabbi to prepare the bill of sale and arrange for transfer of ownership of your Chometz to a non-Jew. These arrangements should be made before 8 a.m. Wednesday, April 14.

Question: What is the ceremony connected with the disposal of the Chometz?

Answer: The ceremony, Bedikat Chometz is required. This begins with a final check at your home at nightfall Tuesday, April 13.

Question: How is Bedikat Chometz preformed?

Answer: Since your home, by this time, is presumed to be free of Chometz, crumbs of bread are placed in each room so that the search will not be in vain. Immediately, after nightfall, Tuesday, April 13, the head of the house with a candle carried by a member of the household, goes from room to room, using a feather or a rag and a wooden spoon or container, to gather the Chometz. The spoon and feather with the candle are wrapped up and tied with a string leaving it to be burned the next morning. The head of the household renounces ownership of undiscovered Chometz with the formula Kol Chamira, which is found at the beginning of the Haggadah with the blessing which is said at night only.

Question: What is matzah shmura?

Answer: Such matzah receives unusual care and is carefully guarded and watched from the time of cutting of the grain to the baking. Matzah schmurah should be used at both sedorim for the shiur. There is hand made and machine made shmura matzah.

Question: What is the ceremony for the burning of the Chometz?

Answer: The ceremony is called Biur Chometz and takes place no later than 10:40 a.m. Wednesday, April 14. The Chometz, as well as any bread left over from breakfast is burnt. Kol Chamirah is recited at this time.

Question: Can one use Chometz other than eating?

Answer: Use of chometz for purposes other than eating is also forbidden on Passover. No business may be transacted with Chometz during Passover nor may Chometz be sold or given to a non-Jew or fed to animals or pets.

Rabbi Felder is spiritual leader of Shomrai Shaboth Synagogue, Toronto.

Chilean seder has unique origins

Cont'd from Page 3

word "Hermana" (sister).

This custom dates back to the Spanish Inquisition when those condemned to death would pass one another on the way to their execution and kiss each other on the brow. The women wore white veils and black dresses, the men and children were dressed in festive clothing.

Calling for silence, Ruperto Cordova went up to the pulpit and recited some prayers in Spanish. I could make out only two Hebrew words, "Shema Yisrael". The congregation arose and began to chant "Perdon Padre Mio," which in English means: "Forgive me, my Father".

Then came a seder ceremony quite new to me: the preparation for crossing the Red Sea. Carrying packages on their shoulders and holding long white wooden staffs in their hands, the men walked ahead. Followed by the women they trod on a part of the floor that had been sprinkled with water, singing a hymn of praise to God.

The prayers and ceremonies lasted through the entire night. Sermons were delivered by the rabino and a leading member of the community. At times the ceremonies seemed Christian in their appearance. My host explained that not all had reached the same level: among them were still some who were "not entirely Jews". But they were kept in the group for the sake of unity — until they all reached their goal in Israel.

I had come across such mixed customs long ago in Portugal and more recently in Mexico, so I was not shocked. For centuries, despite the threat of the Inquisition, they had secretly observed Judaism, passing it from one generation to another for 400 years. So it was natural for these traditions to be altered or half-forgotten, or to be half-merged with Christian rites in order to avoid the suspicion of the Inquisition's spies, who were constantly on the watch for evidence of Judaism.

On the second day, Ruperto Cordova called the group together and there was a "matzah dinner" to honor the guests. All present stood to sing the Hatikvah and to wish each other "L'hitraot" in Eretz Yisreal.

Never did these words seem to hold so much meaning as they did on that Passover night in a strange community of descendants of Jews in far-off Argentina.

'Nation accursed'

Cont'd from Cover

One hundred and twenty seven nations from all parts of the world and adhering to all kinds of religious races, colors and cultures sit in the United Nations. However, a certain propinquity more or less does exist in their life forms. We are the only nation there quite distinctive in faith, history and behavior from the representatives of the other nations. There is nothing to compare to our maintaining a national existence for thousands of years "dispersed and scattered among the nations" under dark and sometimes dreadfully bloody conditions. Only our faith in ourselves as a people chosen, our spiritual firmness, our moral strength and our confidence in the God of Israel "who will not forsake his people" preserved our integrity.

From the very first day on which we stepped into the arena of world history because of our difference, we always moved on changing tracks on the roadways of other nations. The iron-clad rules of nature had no power over our fate. Our faith in our eventual triumph made it possible for us to undergo the tragic experience of our exile and emerge with courage and hope.

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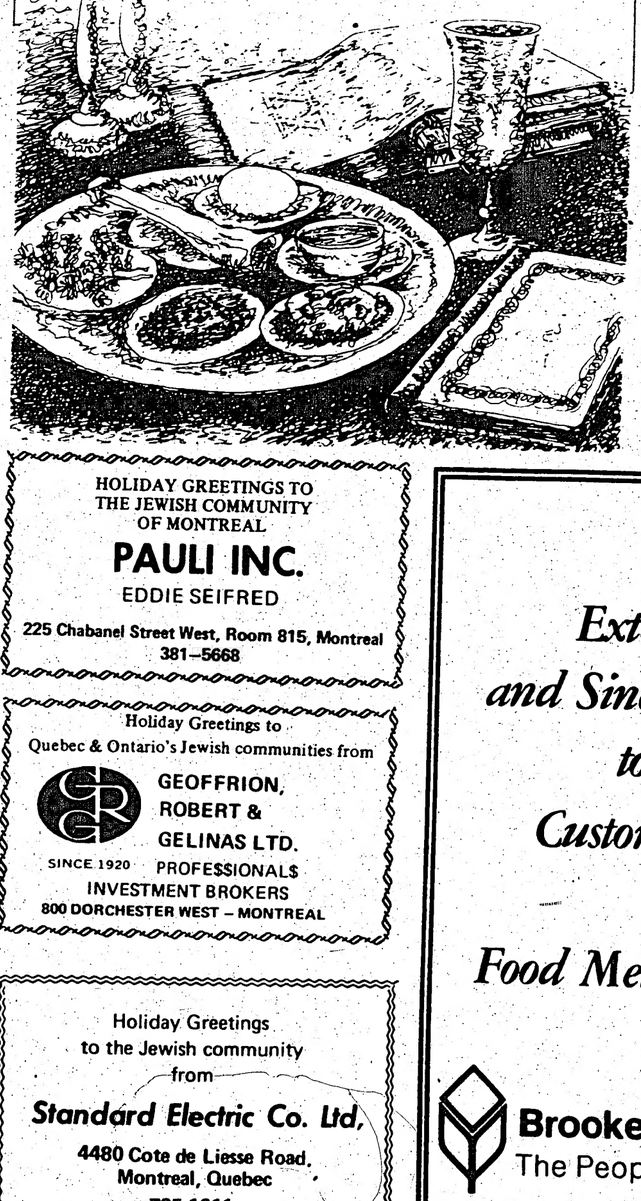

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